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POETRY.

From "Thoughts in Past Years." By the author of "The Cathedral."

AFFLUENCE.

Lazarus is at the gate, *thou knowest it not*,
Or, ah, too well I know thy heart would bleed,
Howbeit used on gentle thoughts to feed;
But walled about with blessings is thy lot,
While dark winds prowl without, and are forgot;
Nor ever dost thou see, nor hear, nor heed
Penury's stern family, from clouds of need
Cowering and huddling 'neath the wintry cot.
Thou knowest it not, thy Saviour is on earth!
And thou mayest find him in affliction's smile,
By the lorn widow's side, and the cold hearth
Of earth-bowed eld, and clothe him in His poor,
O haste, for time is on the wing, and while
Thou knowest it not, thy Judge is at the door!

ABSENCE.

On the dark trees the glancing moonlight lies,
A cross is gleaming in the silver calm,
Shedding o'er hearts found meet a holier balm—
Night's viewless piper in the casement plies
His busy task, into wild melodies,
Moulding the air now like the whispering palm,
Moved by the wind now mounting to a psalm
Of solemn and strange sound, the music dies.
And thou that holy cross shall see again,
And hear those melodies made through the ears
Of silence. What is this that makes me sad?
My brother, thoughts of thee should make me glad,
Not sorrowful—I know not how—but when
I think of thee my eye is wet with tears.

"USE NOT VAIN REPETITIONS."

When thou on bended knees thy soul dost pour,
By secret door,
Think thou art let into heaven's palace hall,
At His dear call,
Where cherubim and seraphim do stand,
On either hand,
And on the silence of that angel choir,
And pausing lyre,
Thy feeble voice before the eternal throne
Is heard alone,
Thus thou in prayer to heaven's door shalt draw near
In holy fear,
For thus thy words through veils which Christ hath riven,
Do sound in heaven.
But when earth's weight the wing of prayer doth hold,
And love grows cold,
Think, He who holds the stars within His hand,
Like countless sand,
Is lowly laid within a manger wild,
A helpless child,
While howling Winter sings his lullaby,
Dark hurrying by;
Think, that as now thy heavenward thoughts grow faint,
With sorrow's plaint,
He shows his dying wounds and pleads thy suit,
While heaven is mute;
So Fear and Love may clothe thine offerings
With angels' wings.

THE SUCCESSION OF PROTESTANT BISHOPS ASSERTED; OR, THE REGULARITY OF THE ORDINATIONS OF THE CHURCH OF ENGLAND JUSTIFIED.

CHAP. VI.

That our Bishops were not reputed true Bishops according to our laws.

The next argument, which he bringeth against the consecration of our bishops, is some disputes among the lawyers, whether they were legal bishops, which by the by, doth not at all relate to the validity of their consecrations, with respect to the laws of Christ. For it is one thing to be a true Christian bishop, and another thing to be a true legal bishop in the eye of the laws of England. And I believe it is a case that would not be easily solved by the most eminent gentlemen of the long robe;—whether a bishop, as our laws now stand, who is ordained by the Popish ordinal, and by Popish bishops, can sue for his temporalities, or otherwise legally possess a bishopric in England, in virtue of such an ordination. And though we admit their priests without any farther ordination to hold preferments here, yet I very much question, if this matter were put upon the issue, whether they could or no; for every man must have a legal as well as a spiritual right to all preferments in this kingdom; and yet for any man to argue that a man is no Christian priest, because our laws have not in all particulars authorized the manner of his ordination, is not to argue like a Christian or scholar. For a man may be a regular priest in the Christian account, though he has not been ordained by our present established ordinals. So that whatever Mr. Ward saith with respect to the invalidity of our ordinations, at the beginning of the reformation, because our law-makers were not cautious enough to guard against all the objections of captious heads, is nothing to the purpose, and doth not in the least affect the merits of the cause. For if our ordinals are valid, as I have already proved them to be, and if we had then regular bishops to use these ordinals, which Barlow, Hodgskins, Coverdale, and Scory plainly appear to be by what is already said, and what I shall farther urge as to this point, this will be sufficient. For the question is not, whether they were sufficiently established to act according to our laws, as they were then in being, but whether they were true bishops according to the laws of God; if they were so, it was time enough, afterwards, to fix their authority here by law, without any ground for the imputation of being called parliament bishops; for our parliament doth not pretend to give them any spiritual authority, but only to oblige the people, by a civil sanction, to yield an obedience to those spiritual powers which they are already, according to the Christian institution, invested with. For let us put the case that Popery and Popish bishops were to be established here again, we must presume, the first step in that case to be taken, is to repeal the present laws in being against that religion and their ordinals; to set aside ours, and to establish theirs. And therefore I here appeal to all men of common sense, whether the popular cry of a parliament religion, and parliament bishops, may not as justly be raised against them, as they do at present raise the same cry against us. We have an instance of this in the days of queen Mary.

In the first year of that Queen, all statutes made relating to the reformation in the time of king Edward were repealed, and the religion of Rome was again established, and "all such divine service and administration of sacraments, as were commonly used in England, in the last year of king Henry VIII., shall be used through the realm, after the twentieth day of December, Anno Dom. 1553, and no other kind of service, nor administration of Sacraments."

If this be not as much a parliament religion as ours is, I have nothing more to say. But we find no cry so loud as this against us, though it appears to have been their own case as well as ours.

But lest Mr. Ward's friends should think we despise his reasons, from these premises more than they deserve, I shall consider particularly what he says upon this head.

The first argument he brings to prove that our bishops were not reputed true bishops by our laws, is a case out of Brook's Novel Cases, printed Anno 1604, who writes thus:

"It is said, that the bishops created in the time of Edward VI., were not consecrated, and therefore were not bishops; and for this reason, the locations of lands, for a certain term of years by them made, though confirmed also by dean and chapter, did not oblige the successor, because such had never been bishops."

Mr. Ward says, we are to observe, "that the reason given why the law did not look upon them as bishops, was, because they were not consecrated." But here Mr. Ward, (as he generally is,) is mistaken, for he does not distinguish the law from the pleadings of the counsel; nor was it ever heard of before, that the arguments urged on both sides by the lawyers, were ever looked upon as law; for if this were the case, then both sides of the question would be true, and according to law, which is a thing impossible. Brook doth not report it as the judgment of the court, that the bishops in king Edward's time, were not consecrated, but only "Dicitur que evesques in tempore E. 6. ne sueront sacres;" "It is said, that the bishops in king Edward's time were not consecrated; and when he comes to report what was pleaded on the other side, he says: "Contra de evesque deprive que fuit evesque in fait tempore dismissionis, et confirmat' fact." "The contrary of a bishop who was deprived, who was bishop indeed at the time of the demise and confirmation made."

So that here you see nothing that can affect the consecrations in king Edward's days, to which time the case here referred to does relate; for you see the case is put as well to bishops deprived (which is indeed the true case) as with respect to bishops not consecrated.—For Brook only reports what was urged of both sides, and mentions nothing of the judgment given. And Dr. Champney was so sensible of this, in his book of the "Vocation of the English Bishops," that though he has mentioned this case of Brooks in his English edition, yet he has entirely omitted it in the Latin one, which he afterwards published. And perhaps the reason of this was, that he thought any thing would go down with the English Papists, who are loaded with prejudice, but would not well bear a foreign examination.

But it seems Ridley was convinced of this, "because after his degradation from his priesthood, he petitioned, that those locations, which he had made for certain terms of years, might remain valid and firm, to the possessor. But if he had been, or believed himself bishop, he needed not have begged this as a favor, but have demanded it as his right." This is Mr. Ward's conclusion.

But to talk of law and reason to a rabble full of rage, whose *ratio ultima* lay in their broomsticks, would argue as much weakness in bishop Ridley, as in those he had to deal with. Such men are only capable of persuasion, but not of argument.

I have already proved bishop Ridley to have been consecrated by their own ordinal, and by such bishops as were consecrated by it too.—But notwithstanding this, you see they deny him to be a bishop. In short, they deny or affirm any thing, as their humors and interests lead them. What Burnet observes, with respect to this matter of ordination, is very just. "One thing," says he, "is remarkable, both by these (viz. Bonner's) injunctions, and the queen's injunctions, that they do not pretend to re-ordain those that had been ordained by the new book in king Edward's time; but to reconcile them, and add those things that were wanting; which were the anointing, and giving the priestly vestments, with other rites of the Roman pontifical. In this point of re-ordaining, such as were ordained in heresy or schism, the Church of Rome has not gone by any steady rule. For though they account the Greek Church to be guilty both of heresy and schism, they receive their priests without a new ordination. Yet after the time of the contests between Pope Nicolaus and Photius, and much more after the outrageous heats at Rome, between Sergius and Formosus, in which the dead bodies of the former Popes were raised and dragged about the streets by their successors, they annulled the ordinations, which they pretended were made irregularly.

"Afterwards again, upon the great schism between the Popes of Rome and Avignon, they did neither annul nor renew the orders that had been given. But now in England, though they only supplied at this time the defects, which they said were in their former ordinations; yet afterwards, when they proceeded to burn them that were in orders, they went upon the old maxim, "that orders given in schism were not valid; so they did not esteem Hooper or Ridley bishops, and therefore only degraded them from the priesthood, though they had been ordained by their own forms, save only the oath to the Pope."

Let the reader now judge how a man shall deal with such men; sometimes they deny the validity of orders, though conferred by their own ordinal; at other times they deny orders conferred by all ordinals, unless the person ordained submits himself to their superstitions; and if he does so, that sanctifieth him at once, as it was the case of several of the clergy in king Edward's time.

But supposing the Popish judges, in queen Mary's days, did deny our orders to be valid in the eye of the laws of England, what is this to the purpose of a true Christian ordination?—For if the persons ordained were consecrated by a good ordinal, as I have proved king Edward's to be, and by good bishops, it is sufficient; no matter for human laws in this case.

What is a farther instance of the wavering uncertain humors of these men in the case of ordination, is the certificate which Bonner gave Scory, (one of Parker's consecrators,) of his having renounced his wife, wherein he calls him "Dilectus confrater noster Johannes nuper Cicestrien. Episcopus." Our beloved brother John, late bishop of Chichester. And will any body imagine, that Bonner, who was so remarkably zealous in his superstition, would style Scory his brother bishop, if he did not really know and think him a truly consecrated bishop? Now Scory and Miles Coverdale were two of Parker's consecrators, and both ordained at the same time by king Edward's ordinal; and if one was a true bishop, the other must be so too; and consequently, in Bonner's opinion, we had two good bishops at Parker's consecration; besides, they must own Barlow and Hodgskins, the other two, to be good bishops, because they were consecrated by the Romish ordinal; so that here our succession is proved down to Parker, and consequently from him down to this day, even out of their own mouths.

What Mr. Ward brings next to prove, that our bishops were not lawful in the eye of our own laws, till the parliament of the eighth of Elizabeth, is the case of Horn, bishop of Winchester, and Bonner. The case, as he relates it, is thus:—

"Horn tendered the oath of supremacy to Bonner, designing upon his refusal to bring him under a Pramunire. The bishop refused this oath; upon which Horn proceeds against him in the court of King's Bench, accusing him there of denying that oath by him tendered.—Bishop Bonner denied not the fact, but pleaded that he had not incurred thereby the penalty inflicted by the law for refusing the oath, because it was not lawfully tendered him. Because Robert Horn, who offered it to him, was no bishop when he tendered it to him; and by the law, no ecclesiastical person, who is not a bishop, has power to tender the oath. Upon this the judges of the kingdom met at judge Catalin's chambers, in Serjeant's Inn, to consult of the matter, and after all, were forced to admit Bonner's plea good, as appears from their letting the matter fall without any farther process against him upon that affair."

But Mr. Ward is unjust to the judges, in saying that they admitted Bonner's plea for good; they only put the cause upon this issue, in order to be tried by a jury, which was never done; for the parliament interposed, and put the legality of Horn's consecration out of dispute, and at the same time screened Bonner from a farther prosecution at that time.

But lest the reader should from hence conclude, that he was no true Christian bishop, I shall relate this case, as it lies before me in our statutes.

The parliament of the Ist Elizabeth that established the Common Prayer, and indeed, and in effect, established the ordinal, but in these general words: "That the said book of Common Prayer, with the order of service, and of the administration of sacraments, and other rites and ceremonies, should stand and be in full force." Now Bonner, in his plea, taking advantage of these general words, affirmed that the ordinal was not comprehended in them, and consequently, that Horn, who was consecrated by it, was not therefore legal bishop of Winchester, in the eye of our laws; there was no pretence, upon his want of consecration, in any other sense than this, which appeareth by the words of the statute of the eighth year of that queen, whereby this ordinal was in terms established. "That all persons that have been made, or shall be made archbishops, bishops, &c., by the said form and order, are declared and enacted to be, and shall be, archbishops, bishops," &c.

Hence it is plain, that Horn was ordained by king Edward's ordinal, otherwise he was by this act no other than he was before; so that this act is a standing testimony, that all our bishops were ordained before the time of this act, by king Edward's ordinal, and that consequently bishop Horn was so ordained too; otherwise, as it appears by the whole tenor of the statute, they were no more legal bishops by this, than they were before; because this act authorizeth only such bishops as were made by this ordinal; and therefore it farther very evidently appears, that the cavils raised by Bonner, and that faction, were not upon the account of the want of any consecration, but only that their consecrations were not sufficiently authorized by our laws; though that is no more than a mere cavil, because certainly the ordinal may well be numbered among the sacraments, rites and ceremonies of the Church of England, established by the first of Elizabeth; nay, the act of queen Mary, which first repealed this ordinal, and annulled it in law, stands repealed to all intents and purposes by the statute of the Ist Elizabeth. So that a reasonable man would conclude, that whereas the act, whereby it was annulled, being repealed, this ordinal must then be of the same force it was before, in the days of king Edward.

By this view, a man may see from what slender foundations some people will raise a clamor; whereas it is plain, their opposition is not reasonable, but factious.

CHARGE OF THE MOST REV. THE ARCHBISHOP OF CANTERBURY, DELIVERED BY HIS GRACE IN THE CHURCH OF ALL SAINTS, CANTERBURY, ON WEDNESDAY THE 30th SEPTEMBER, 1840.

(Continued.)

The points on which I have cursorily touched, are of vital importance to the Church.—Her functions would be imperfectly discharged as long as there is any part of the country which does not experience her care. Her influence on generations to come, her perpetuity as a national establishment, will be greatly endangered if she suffer her children (for so may the children of the poor be emphatically styled) to grow up in ignorance of the faith. But, while the attention of the Christian minister is chiefly directed to the flock assigned to his care, he is no true servant of Christ if he can be indifferent to the fate of the heathen world, or the spiritual interests of our countrymen who are widely dispersed through the British dominions in all quarters of the globe. I speak of the two objects together because the conversion of the heathen is closely connected with the prosperity of our colonial churches. If the conduct and character of the European population in those remote dependencies of our empire bear evident testimony to the power of Christian principles, notwithstanding their piety and virtue cannot fail to make an impression on the barbarous tribes with whom they are in immediate contact, or maintain commercial intercourse—we cannot give a more decisive proof of zeal in the service of the Lord, or charity to our brethren dispersed abroad, than by furnishing them at once with the means of "working out their own salvation," and holding out the light of the Gospel to their benighted brethren. Such aid, I am sorry to say, is greatly needed. The want of due care to provide for the spiritual ministrations of the first settlers, the practicability of which is demonstrated by the Romish establishments in the dominions of France, Spain, and Portugal, is far from creditable to those governments which profess a purer faith. On the culpability of such omissions, or the replies urged in extenuation, there is no occasion to dwell; as a statement of the facts abundantly shows, that whatever be the necessities of our population at home, the destitution prevailing in our colonies is far more deplorable.

In the North American provinces, in the boundless tracts of Australia, the expectancies of the Church are limited to a few thousands a year. Lands which, as cultivation increased, might afford a permanent, though a scanty, maintenance to a numerous body of clergy, have—whether wisely or not, I do not say, for that is out of the question at present—been reserved or ordered to be sold; whilst, in these, and other colonies, assistance of ministers, to full double the number of those at present employed, is required.

Even after all that could be done for the Church by the most liberal government, a deficiency would still remain, which could not be supplied without the intervention of voluntary beneficence.

Here, then, we perceive, both at home and abroad, the extent of the spiritual wants, which is an irresistible claim to our charity. The amount of aid which may be transmitted to the colonial churches from the mother country at this peculiar time, will providentially and effectually determine whether our Church shall maintain the prominence which is due to its apostolical government, its doctrinal purity, and its connexion with the state; or whether it shall maintain a feeble existence amidst the struggle of conflicting sects. If the favorable moment be suffered to pass, the Church of England in the colonies may be compelled to abandon her claim to the exalted position which she sought to occupy. If it is urged that this is the concern of the state, I am ready to grant that both justice and policy require far greater attention to this only effectual mode of improving the public morals that has ever yet been bestowed on it by the government of any country. But instead of finding excuse for inaction in the consideration of what is the duty of others, we must look at things as they are, and endeavor to devise a remedy. In one respect, at least, we have reason to rejoice—that the neglect or inability of governments has afforded a larger scope to the exercise of private beneficence, and multiplied our opportunities of doing "the work of the Lord," and obtaining a share in "the blessedness provided for those who turn many unto righteousness."

If by possibility the propriety could be doubted, of meeting at once such immense demands, we may find ample encouragement in the consideration of what has already been effected. I well remember the misgivings of others as well as my own, when the system was first tried at Madras, upon the suggestion of a general education in the principles of the established Church. But the difficulties vanished successively when the undertaking was commenced in earnest. When the Association for Building Churches and Chapels was formed, the success of the experiment was regarded as doubtful by many persons; yet the institution has continued to flourish, and not only answered its object by the application of the funds at its own disposal, but giving birth to associations for similar purposes—for the employment of additional curates in populous districts, and the relief of the spiritual state of the metropolis by the erection of new churches. The success of this latter undertaking, under the immediate auspices of the distinguished Diocesan, affords incontrovertible proof of what is to be done by a combination of energy with judgment in the promotion of a holy cause.

From the facts above stated, and the disposition shown by the public to increase the resources of older societies connected with the Church, we may fairly infer that the fountain of charity is never exhausted, and that every drain of its waters creates a fresh supply. That which is beyond the power of individuals, is often accomplished in combination and exertion. This primary law of our nature never acts in stricter accordance with the precepts of the Gospel, than when led to goodness by a contribution of talent, labor, and wealth, for the advancement of truth and piety. That which is praiseworthy in individuals, is so in bodies of men, united by a spirit of charity, and acting with no other end. You already anticipate my design in recommending to your notice associations of clergy and laity engaged in support of the Church, and virtually directed by its rulers. If we sincerely desire to impart to all who dwell in the land, the benefits of religious instruction and worship, and pastoral care, by assisting societies which aid in the building or enlarging of churches, or making provision for additional curates, we may render a service far exceeding the reach of our single ability. In like manner, the blessings of religious training may be secured to the children of the poor, by contributing to the National Society, and to the association which has been established on similar principles in this diocese, which has the greatest claims on your support. Nor has the Society for the Propagation of the Gospel a less right to your bounty. Its exertions of late have been extraordinary, and the Church, in many of our foreign possessions, would be desolate if deprived of its assistance. These societies are respectively laboring for the advancement of a cause, which has a right to the aid of every member of our Church; and if they represent the general feeling of Churchmen, their operations, considered as national, may, in some measure, atone for the indifference shown by the State to duties of such infinite importance.

It is proved by experience, that the most effectual method of obtaining the requisite aid, is through the agency of local associations. The plan has been adopted in several parts of the kingdom, and, it is with pleasure I add, in this diocese. The example thus set will, I doubt not, be generally followed: and I look forward with pleasing expectation that on my next visitation (if I should be spared so long) I shall find a system established in every parish for collections in aid of these societies. There is no reason to fear that such appeals on their behalf will be prejudicial to the local charities. On the contrary, the practice of giving, will create habits of bounty. Arguments addressed to the feelings and conscience in favor of the institutions, will awaken and cherish pious principles—a disposition to honor God with their substance, and compassionate the miseries of man.

(The conclusion is deferred until next week.)

COMMUNICATIONS.

For the Churchman.

HISTORY OF THE FIRST FOUR GENERAL COUNCILS.

No. IV.

COUNCIL OF CHALCEDON.

The second Council of Chalcedon, being the *fourth ecumenical*, was convened by letters of the emperor Marcian, in the church of St. Euphemia the martyr, in the year of salvation 451. Six hundred bishops were present; although the subscriptions, which to the acts of Councils are uncertain, are not so numerous. The senate, officers of the palace, judges, and moderators appointed by the emperor, also appeared. The occasion of its being summoned was, as usual, to crush a rising heresy. Eutyches, a presbyter and archimandrite, while pleading in the Council of Ephesus against Nestorius, had fallen into the opposite error, by asserting, that in Christ there were two natures before the union, but after the incarnation only one, and that the flesh of Christ was not consubstantial with ours. Though previously condemned by other synods, Eutyches, refusing to retract, was in this Ecumenical Council sentenced on the 8th ides of October, and the Catholic faith was confirmed. The acts of this Council are extant in Greek and Latin, in *three parts*.

I. The first part contains the epistles which preceded the Council, of which the most numerous and important, are those of pope Leo, of Peter Chrysologus, bishop of Ravenna, and of Hilary, the Roman deacon. These epistles treat either of the case of Eutyches, or of a General Council to be held in Italy. But, Theodosius was unwilling that the cause of Eutyches should undergo discussion, and it was not until after his death that Marcian, who succeeded him in the empire, convened a Council at Nice, which was subsequently translated to Chalcedon. Anatolius, the patriarch of Constantinople, detesting the error of Eutyches, subscribed the epistle of pope Leo. The body of Flavianus, slain by the sicarii of the so often mentioned pseudo synod of Ephesus, being brought to Constantinople, is honorably interred in the Basilica of the Apostles, and the bishops adhering to him are recalled from exile.

II. The second part contains what passed at the Council, finished in sixteen actions.

Action 1. Dioscorus, who had presided by order of the emperor at the pseudo Council of Ephesus, commonly called the Council of Robbers, and who had treated the legates sent there by Pope Leo with contumely, was accused, and denied a seat in this Council of Chalcedon. The right of Theodoret the historian was also contested by a numerous party of the bishops; nor was the tumult created on his account quieted, without exertion on the part of the imperial judges, who exclaimed, "These acclamations are democratic, and neither become bishops, nor assist the cause." The acts of the pseudo Council of Ephesus, and of both the Councils of Constantinople under Flavianus, were examined, and pardon being granted the others, Dioscorus of Alexandria, Juvenal of Jerusalem, Thalasius of Cæsarea, Eusebius of Ancyra, Eustathius of Beryta, and Basil of Seleucia, who were prominent in the Council of Robbers, were declared worthy of deposition.

Act. 2d. The symbols of the General Councils of Nice and Constantinople are read, as also two epistles of pope Leo, together with his very celebrated letter to Flavianus *concerning the Incarnation*. In this letter, the author not only attacks the errors of Eutyches, but sustains the Catholic faith respecting the twofold nature of Christ, the union and inconfused properties of both, and subjoins at the same time the testimony of the Fathers. This epistle, the fathers of the Council unanimously approved. A proposition having been made, that certain patriarchs, metropolitans, and bishops, should be appointed to frame a creed, was rejected, by virtue of the prohibition passed at the Ecumenical Council of Ephesus. In the mean time, the Orientals exclaimed against Dioscorus, demanding his condemnation and exile, while the Egyptians and Illivians asked for a milder sentence.

Act. 3d. Eusebius of Doryleum, accused Dioscorus of the wrongs done to himself and Flavianus, and he was accordingly summoned by three bishops. After the second summons, Athanasius a presbyter, two Alexandrian deacons, and Sophronius a layman, accused him of various injuries, frauds, and vexations.—Thrice summoned, he excused himself on the score of civil detention, sickness, and the absence of the judges. To this last excuse, Cecropius, a bishop, replied: "When certain ecclesiastical causes are examined, the laity ought not to be present." Dioscorus also pleaded, that Juvenal and other actors in the synod of Ephesus, were not included in the accusation with him. A sentence of deposition was pronounced against him, and subscribed. It was also caused to be published in Alexandria, and epistles respecting the subject were written to Marcian and the empress Pulcheria.

Act. 4th, was divided into three sessions.—The *first* session, held on the sixteenth of the kalends of November, was principally concerning faith. Juvenal, Thalasius, Eusebius, and others who were with Dioscorus at the synod of Ephesus, were admitted to seats in the Council; the creeds of Nice and Constantinople were read; and the bishops decreed, that with these corresponded the letter of pope Leo to Flavianus against Eutyches. After this, the libel of thirteen Egyptian bishops to the emperor concerning their faith, was read. When the fathers urged them to condemn Eutyches, and subscribe the letter of Leo, they consented after some hesitation to the former, but declined the latter proposal, on the plea, that according to an ancient usage, they would endanger their lives, by acting without the consent of their metropolitan. Prostrate on the earth, they implored the compassion of the fathers, and the subject was deferred, on condition they did not leave the city till an Archbishop of Alexandria was ordained. Two libels of Dorotheus and other archimandrates of the Eutychian party, one to the emperor requesting security, and another in which they threatened to withdraw from the synods' communion, unless Dioscorus and his bishops were admitted to seats, were presented to the Council and read. To these libels, was opposed one from Faustus and other archimandrates to Marcian, requesting that these contumacious monks be reduced to order. In the *second* session, held on the thirteenth kalends of November, the case of Dorotheus and his compeers was again considered, and after certain ecclesiastical canons were passed to such an effect, thirty days were allowed them, during which they were to subscribe the decrees of the synod, or be deprived of their grade, dignity, and communion, even if the secular arm should be invoked. In the *third* session, held the same day, the case of Photius bishop of the Tyrians, and of Eustathius bishop of Beryta, was discussed. This city had lately been erected by Theodosius into a metropolis, and on the strength of this, when Photius ordained certain bishops in Phenicia, Eustathius reduced them to the order of priests; and caused Photius to be excommunicated in a synod at Constantinople under Anatolius. Upon an audience of the cause, it was decided, that the metropolitical rights of the Tyrian prelates should be preserved, and that the bishops ordained by Photius should be restored.

Act. 5, was celebrated on the eleventh kalends of November. A definition of faith was recited according to the formula of Nice and Constantinople; and when the Roman legates urged the epistle of Leo should be inserted in the synodal definition, the fathers refused, saying, that the definition made was sufficient: "if any thought otherwise, let them walk to Rome."

Act. 6, was opened in presence of the emperor Marcian, and Pulcheria Augusta. The definition of faith made in the former action was read, and certain Metropolitans, who had not yet done so, subscribed it. The emperor offered for the sanction of the Council, three capitula, for the better government of the monks. He also, in honor of the Council and of St. Euphemia the martyr, erected Chalcedon, with approbation of the synod, into a metropolis, saving, the dignity of the metropolitan of Nicomedia.

Act. 7, was held on the seventh kalends of November. A dispute having arisen between Juvenal of Jerusalem and Maximus of Antioch, respecting the limits of their dioceses, a compromise was made, sanctioned by the fathers; so that Antioch retained the two Phenicias and Arabia; Jerusalem the three Palestines.

Act. 8, was held on the same day with the former. Theodoret of Cyrene having expressed a desire to declare his faith, was required, without subterfuge, to anathematize Nestorius, and was by the Council pronounced Catholic. Other bishops were also required to condemn Nestorius and Eutyches.

Act. 9. The case of Ibas of Edessa was brought before the Council, and the acts passed respecting him under Photius at Tyre, Anno 448, were examined.

Act. 10. The case of Ibas was further considered. He was pronounced Catholic, his sentence of deposition by Dioscorus was rescinded, and he was restored to his see; Nonus, who had held it, being in due course of canonical sentence deposed, though with reservation to him of the Episcopal honor. The acts respecting Domnus, which remain in Latin, are deemed supposititious.

Act. 11, and 12, were held on the fourth and third kalend of November, in the case of Bassian and Stephen, contending for the bishopric of Ephesus. After the death of Basil, Bassian had usurped the see of Ephesus; but in four years, Stephen procured himself to be ordained, and held the see for some time. The Council decreed that both, being uncanonically ordained, should abrogate, and another be substituted by the bishops of the province. Both, however, were permitted to retain the episcopal honor; and out of the revenues of the church of Ephesus, three hundred gold pieces per annum were allotted for the support of each.

Act. 13, was held one day later. Eunomius of Nicomedia, complained of his rights being infringed by Anastasius of Nice. The Council decided, according to the sixth canon of Nice, that the bishop of Nice, preserving the honorary title of metropolitan, should be subject to the metropolitan of Nicomedia; his proper privileges in the Asian diocese being secured to the bishop of Constantinople.

Act. 14, was held on the last of October, the day before the kalends of November. The case of Athanasius and Sabinianus, bishops of Sevibene, was tried. Athanasius, accused by his clergy, had relinquished of his own accord his see, but desirous of recovering it, had obtained letters for that purpose from Cyril of Alexandria and Proclus of Constantinople to Domnus of Antioch. In a synod at Antioch, he was deposed by Domnus and others, and Sabinianus put in his place. He was subsequently restored by Dioscorus in the Council of Robbers. The fathers decreed, that for the present, Sabianus should retain the see, but that the case should be heard definitely by the archbishop of Antioch, in a synod, within eight months. If, then, the charges against Athanasius were found true, he was to be removed from the episcopacy, and subjected to the public laws. If those charges should not be found true, he was to recover his episcopate; and Sabinian, retaining the episcopal honor, be supported out of the Peorhennian revenues.

Actions 15 and 16. In these actions there were thirty canons passed relative to ecclesiastical discipline, and specially intended to restrain the ambition and avarice of the bishops, and repress the boldness of the clergy, and particularly of the monks. In the twenty-eighth of these canons, after defining the provinces of the see of Constantinople, equal rank of power and honor with the Roman pontiff, is bestowed on its bishop. The reason assigned for this canon is, that Constantinople is new Rome, and honored by the imperial presence, and that of the senate, and enjoys equal privileges with Rome, that ancient queen. The legates from Rome were highly indignant, and refused to be present at the passage of the act. The synodal decree was nevertheless read a second time, and being approved by the common consent of the fathers, was confirmed by the judges and emperor. To demolish the authority of this Chalcedonian canon, Pasebasinus, Leo's legate, declared it contradictory to the sixth canon of Nice. This canon was therefore read from the copy offered by the legate, and from that of Constantinople. In the Roman copy, was read, "The Church of Rome always had the primacy, therefore Egypt"—where it is apparent, that

the Romans had intruded into the text the argument which they had prefixed to this canon, omitting the first words of the canon, "Let ancient customs prevail," as if a part of the canon was, that the Church of Rome always had the primacy. At length, to the indignation of the Roman legates, who demanded that their protest against this canon should be inserted in the acts, the canon was, on proposition of the judges, approved by the universal judgment and suffrage of the fathers.

III. The third part, contains some things relating to the Councils, and some transacted after its close. Among the latter, are a multitude of epistles from the emperor and pope Leo, whose great object, though vain, was to evade and overturn the force of the twenty-eighth canon. In this Council was mention first made of the "Code of Canons for the Church Universal." LATET.

For the Churchman.

TEMPERANCE SOCIETIES.

NO. II.

Mr. Editor,—In attacking Temperance Societies, your correspondent has, with Bishop Hopkins and others, assumed the ground that the "*temperance*" enjoined in Scripture, and particularly enumerated by St. Paul as "one of the fruits of the Spirit," *is the same thing, or at least equivalent to abstinence from intoxicating drinks*. That this is utterly a mistake, is evident to the most careless reader of the Scriptures; and that your correspondent has not inadvertently fallen into it, is evident from his remark, that "any person can practise total abstinence, but none but a real self-denying, prayerful Christian, can practise temperance." I shall not stop to ask how this is to be reconciled with his other position, that "*temperance in drinking* is to be attained by a course of self-denial, and with the aid of the Spirit, sought through and in the means of grace," &c. I had supposed that the greater always included the less, and that if it was a virtue to drink in moderation, it was no less so to abstain entirely. There is, indeed, no doubt but that total disuse of intoxicating drinks is generally easier to practise than the moderate use; and Boswell tells us, that Dr. Johnson, when asked why he did not take wine, replied, "Sir, it is very easy for me not to drink any wine at all, but I cannot drink in moderation." But, passing this by, your correspondent in using the word *temperance*, has in almost every instance attached to it an interrogation point, (?) as much as to say, he himself questioned the applicability of the term; and if he questioned it, does he not perceive, that by the very act, he questions the relevancy of his own argument? Suppose the societies had, from the beginning, taken the name, as they should have done, *Abstinence Societies*, would Bishop Hopkins and "*Cam*" ever thought of attacking them on the ground that they are doing the work which the Church was designed to do? I believe not; for had they done so, they would have been guilty of the inconsistency of charging them with attempting to do that, viz., bringing about a total disuse of intoxicating drinks, which they do not believe the Scriptures any where enjoin, or the Gospel inculcates. Both admit that Scripture no where commands the use of such drinks—both maintain that the moderate use is permitted—and yet, what appears very remarkable, both attack temperance societies, on the ground that they are teaching and practising a duty belonging exclusively to the Church, and to men as members of the Church!

It is evident, then, that they have been misled by a misapprehension as to the real nature of the *temperance* enjoined by the apostle.—The Greek word is εγκρατη from εγκρατευομαι, which Parkhurst defines "*to contain, or restrain one's self with regard to sensual pleasures—to be temperate.*" There is nothing in the word which relates to drunkenness any more than to any other vice or sin. In *Gal.* v. 23, the same word is rendered in the *Vulgate*, *Castitas*; and in 2 *Peter* i. 6. the same version renders the word *abstinentia*. In the passage "Every man that striveth for the mastery is temperate; (εγκρατευεται) in all things," the Vulgate uses the word *abstinet*. But I need not dwell on this point. Every Greek scholar, if not every common reader, knows that the temperance which is described as one "of the fruits of the Spirit," means something far different *from abstinence from spirituous drinks*, that it is *the virtue of self-restraint practised in relation to all sensual indulgencies, and this too from Gospel motives, and in dependence on the means of grace*,—and therefore, as "Cam" says, unattainable by any but the sincere Christian. But to say this of the disuse of intoxicating liquors is absurd, and contradicts plain matters of fact. The appetite for stimulants of this kind is entirely an artificial one, and it requires no "self-denial" at all to abstain, where a person has not been in the habit of using them. Children do not crave such drinks, nor do our Indians, until *they have got a taste*, as it is called, for them.—The physician tells us, that alcoholic drinks produce a morbid condition of the stomach, proportioned to the quantity drunk; and that the appetite for them is absolutely a *physical disease*, created by their use, and only to be cured by a total disuse. This is, beyond all question, *the true state of the case*, for, though drunkenness be a sin, it is no less a disease; and its sinfulness, doubtless, partly consists in the presumptuous persistance in those habits which invariably produce it; as well as in that voluntary extinguishment of the rational and moral faculties, which assimilates man to the brute. It is this confounding of two things essentially different, which has led "Cam" to deny that a man "can refrain from drinking unless he be a Christian," and thus to raise a tottering superstructure upon a baseless foundation. Had he referred for a moment to ancient history, he would there have found many illustrious examples of temperance (according to his definition) long before the time of CHRIST. Such were Cyrus, Plato, Socrates, and others. The *athletæ* and those who contended for prizes at the Olympic and Itthmean games, practised total abstinence from wine, (distillation was unknown,) and this formed a part of the systematic training, and all who were designed for that profession. Hence Horace says:

"Qui studet optatam cursu contingere metam,
Multa tulit fecitque puer, sudavit et alsit,
Abstinuit venere et vino."

A law among the Greeks as well as Romans, prohibited the use of wine under thirty years of age; and we are not informed that it was considered in the light of an uncommon virtue, or required great "self-denial," heathen though they were. It remained for "Cam" to exalt such practice into an eminent Christian grace. Accordingly, his arguments, like Don Quixote's attacks, have all been aimed at a wind-mill, and this an imaginary one.

But, though total abstinence is not Scripture temperance, nor temperance societies "a substitute for the Gospel," yet, like all the other charitable and benevolent institutions of the age, *they have the fruit of the Gospel, the offspring of divine truth, manifested in works of benevolence and "good will to man."* They have chiefly originated from such passages as these; "Wo to him that giveth his neighbor drink and maketh him drunken." "Let no man put a stumbling block, or an occasion to fall, in his brother's way." "Have no fellowship with the unfruitful works of darkness." "Abstain from all appearance of evil." "Let no man seek his own, but every man, another's wealth."—"Whether, therefore, ye eat or drink, or whatever ye do, do all to the glory of GOD." "It is good neither to eat flesh, NOR TO DRINK WINE, nor any thing whereby thy brother stumbleth, is offended, or made weak." If temperance societies, then, are one of the instruments, or agents, which the Gospel has set at work *for the removal of the causes of a great national evil*, as they unquestionably are, why should "Cam" object to them any more than to the other human instrumentalities, which the Gospel has put in motion for the temporal as well as spiritual welfare of the human family? He says that, "the Christian has no right to use any means but those which GOD *has appointed* for the reformation of the world." But has he *appointed* Bible, tract, education and missionary societies, or Sunday schools? Show us your Scripture warrant for these "human devices," or, indeed, for the prescribed ritual of public worship, or the minutiæ of Church discipline, canons, &c.

The Gospel, it seems, is to cure national intemperance; and "Cam" thinks would have done so long since, had not "the members of the Church," or those who ought to have been so, "undertaken to reform the world, by forsaking the appointed means, and fashioning out something more disjointed than the image of Nebuchadnezzar's dream," &c. As this charge has reference solely to the formation of temperance societies, it of course can have no application, except, since the period of their origin, which is not yet twenty years. The Gospel, then, on "Cam's" hypothesis, had been trying to root out intemperance for more than 1800 years, but had signally failed, till temperance societies stepped in and finished the work which the Gospel could not accomplish. Now, this is an unnecessary disparagement of the Gospel; for, if "Cam" will only regard these societies as he ought: as the offspring and agent of the Gospel, he will escape the whole difficulty. He sends out his religious tract, and it is the means of the conversion of a Sabbath-breaker, or a libertine; he sends out his temperance tract, or pledge, and it results in persuading the drunkard or the temperate drinker, to embrace total abstinence; is not the one as much a Gospel method of producing reformation as the other? And so of Sabbath, school instruction, religious books and periodicals, and a thousand other instrumentalities not "appointed" in Scripture. But if the Gospel is to banish intemperance from the world, *how* is it to do so? Can it ever do so, except in the very way it is now doing it? and that is by putting it into the hearts of men, both in and out of the Church, to let the causes alone, or rather, to banish them entirely out of the way, to give up their foolish drinking customs, and refuse to touch the unclean thing? I think it will appear obvious from past history, and from the very nature of the evil itself, that this is the only way in which the Gospel can ever cure this national evil and "sin." *Moderate use* never can do it. This has been tried, and failed. And yet "Cam" will find fault with this mode of banishing the evil, though experience has proved it to be the only successful one yet attempted. If we judge temperance societies by their effects, then may we pronounce, without fear of contradiction, that they bear the stamp of divine approbation, and stand foremost in the number of those human instrumentalities which the Gospel has put it into the heart of man to devise, for the temporal and eternal good of his race. Suppose that opium-eating should come extensively into fashion among us, as it has in many parts of the world, and intoxication from its use should become as common as that from alcoholic drinks, how are we to reach this evil? There is not a word in Scripture against the use of this drug. "GOD has appointed no means but the Church to reform the world" from this practice. So "Cam" would reason, and fold his arms, and go to sleep, while the bodies and souls of his countrymen were perishing, without even an attempt to rescue them. But a man, influenced by the spirit of the Gospel, whether in the Church or not, would set to work and see if it were not practicable to banish the drug entirely from the country, so that the causes of temptation might no longer be present, to beguile and ruin.—Yea, were he merely a *patriot*, and actuated by no other motive than love of his country, he would do what the Chinese are actually now doing—banish the poison from the land at all hazards. And yet the evils of opium-eating, when carried to its greatest excess, are trifling, and not to be named in comparison with those produced by alcoholic liquors. Were I driven from every other ground, I would take my stand here, and intrench myself behind this impregnable rampart. I would maintain, that as a good citizen, and a lover of my country's prosperity, it was my bounden duty to do all in my power to banish intoxicating drinks from the land, and to dry up the fountain of national crime, poverty, and wretchedness. I do not know that "Cam" will allow that man has any civil duties to perform, or that his relation as a citizen lays him under any personal obligation whatever to the state; but if he does, I would ask whether he can deny that temperance societies are in the highest degree conducive to national prosperity and happiness, and if so, whether he is not bound, as a good citizen, to give them his support? I would appeal to him merely as a patriot, putting aside all considerations connected with a future state, and if he has paid any attention to the evils of intemperance, considered in a temporal point of view, he cannot hesitate in giving them his approval. And here, I would observe, we discover the very cause of one of "Cam's" weightiest objections. He finds the society made up of "Atheists, Deists, Heretics, Moralists, Christians, and men of all sorts and kinds," forming a very heterogeneous mixture, "a substitute for the unity of the Church." (How very considerate in these "Infidels and Athiests!")—Now the fact is, that men look at the temperance society through different media. One regards it in a *national* point of view; one in an *economical*; one in a *dietetical, and sanatory*; one in a *moral and religious, &c.*, and hence all unite in its support. And where is the harm in so doing? Membership was never considered "a test of piety," as "Cam" alleges, or as a substitute for religion as others have charged; for the constitution barely expresses an approval of the principle of total abstinence, and a determination to adhere to it in practice. With the same justice may it be said that our Bible, tract, and education societies, admit infidels and atheists; for any person who regularly contributes to their funds, is a member, whatever his principles may be. But how far is this principle to be carried? Shall we, previous to uniting in any association, endeavour to ascertain whether its members are all real Christians or not? Shall we institute the same inquiry in relation to the Church itself? Shall we examine into the principles of men's belief before we admit them into our society? This may suit the pharisaical spirit, who says, "Stand aside, for I am holier than thou;" but it is not in accordance with the spirit or example of our Saviour, who associated with "all sorts and kinds of men," and "ate with publicans and sinners." Are men made any worse by associating as members of a temperance society? Are they not likely to become better?—Is there any one cause which keeps more persons out of the reach of the preached Gospel than the use of intoxicating drinks? or which contributes more powerfully to the increase of crime, misery, infidelity, and national ruin? Is it not strange, then, that men of different sentiments on other subjects, should unite to strangle this hydra-headed monster?

A HIGH CHURCHMAN.

For the Churchman.

CHRIST CHURCH, OXFORD, NO. II.

I left the tomb of Burton, and strayed into the adjoining cloisters to muse upon what I had seen. I paused here, to reflect and ruminate upon the varied subjects my day-ramble had given birth to. The solemn and sacred purposes for which this ancient enclosure was originally set apart or devoted to; namely, a burial place for the dead, and a secluded walk for the quick to study or meditate in; suited well the quiet humor of my mind at that moment. This spot, I repeat, was peculiarly fitted for privacy, to withdraw and compose excited feelings. And, I had that day stood upon ground hallowed by a thousand recollections—indicating the site where the celebrated and renowned had walked before me—secular and clerical; where Cranmer, Ridley, and Latimer had knelt down in supplication and prayer; where they had implored GOD to strengthen and defend them in their hour of trial; and where they suffered a lingering death at the fiery stake, with courage unshrinking, for the religion they professed and honored. The ashes of these men has been scattered, ages ago, to the winds of heaven, and it may not now be found again on earth; yet their dying words still live in our memories, and seem still to pierce our ears. What volumes did those words speak! Their bodies could not be plucked from the flaming ordeal, but their memorable confessions have been preserved and set before the world as a striking example or illustration of heroic firmness and devotion to the principles they held to be vital, and beyond all earthly consideration or moment. The light their lives, deaths, and doctrines shed over the religious world, and the times in which they lived—the weighty influence it then had, and still has in latter times; all conspired to awaken in the breasts of Churchmen, the sparks of reformation. The ecclesiastical student may well ponder on those times, and study these things. Indeed, they are profitable to all: for, although religious toleration is the boast of latter times, yet let it be held in lively remembrance, that there were times when it was dearly purchased. These desultory reflections, to dignify them by no loftier name than they deserve, were floating through my brain, and I had quite given myself up to a vein of thought upon the mutability or stability of human affairs—the changes wrought by time, and the striking facts thus casually brought to mind, and imprinted upon my memory from glancing at old records, and mute yet eloquent monitors scattered around me.

Besides these grave historical facts that gave rise to incidental ponderings, I pleased myself neither with building theories, nor "castles in the air," like the dreamy author of the Anatomy of Melancholy, but with reviewing some of the antique customs still preserved here with remarkable exactness and vigor. Among these, for example, is the remote practice still kept up in Queen's College, of calling the collegians to dinner by the sound of a trumpet, and the bringing in the boar's head decorated with bays and rosemary, on Christmas day, with great pomp and ceremony—the singular ordinance observed at University College, on Easter Sunday, of having the representation of a tree dressed up with evergreens and flowers, called the "*Chopping Tree.*" This is placed upon the turf near the buttery, and every student, as he leaves the hall after dinner, chops at the tree with a cleaver:—or the custom of the choristers of Magdalen College, ascending that beautiful tower on the first of May, and chanting a Latin hymn to the Spring. These, and many more peculiar conceits or quaint usages still preserved here in all their pristine freshness, were crossing my mind just then, and made the time seem to run, in the words of Burton, "very fleet." From this reverie, I was roused by the sweet-toned bells in the tower, formerly belonging to Osney Abbey, calling the students to prayers. The vergers and choristers now came slowly forth from the chapter-house, and entered the chapel. After a time, the bells ceased chiming, and presently the solemn mellow tones of the organ began to swell and echo through the fretted dome and cloisters. The harmonious voices of the choir now chimed in as they chanted forth the evening service, reaching me pleasantly in my sequestered nook:—

"In notes by distance made more sweet."

And as in "hollow murmurs" they seemed to die away, it appeared to diffuse a holy calm around these gray cloisters, and this ancient seat of learning, forcing the mind to dwell upon the strange mutations of past history, as the curious eye rested upon the venerable pile of buildings before me—its ambitious founder—and how the proud and the humble lay down alike in the dust and dishonor of the grave. Trite as these reflections may appear to us, they are not the less true, or insignificant. Time has passed silently, it may be veeringly by, yet nevertheless marked by strange vicissitudes to the strong and powerful of former days.—Those bells which have just ceased chiming, centuries ago, called other human beings to prayer and meditation. They slumber in the earth, yet how few of their graves are now to be found!—they have passed away, and their religious fastnesses with them, or they have been given to others. Their priories, abbeys, and monasteries, are now but crumbling, picturesque ruins, and the foot-prints of their priors and abbots are no longer to be seen or their steps heard in tesselated aisles. These are the stories, gray, mouldering walls, relics and dilapidated monuments of other days, preach unto us; and if understood aright, they are not without moral, profit or instruction.—Never has the human heart a more sober lesson to acquire than that of humility; and I shall close my reflections by quoting some lines written on visiting the ruins of Leicester Abbey, to give cogency to my remarks. I had been musing upon the college Wolsey founded in the height of his earthly splendor—the poet now cited is soliloquizing over the spot where this haughty prelate died, and where his ashes now sleep:—

"I stand where Wolsey stood, helpless and shorn
Of all his greatness—in his saddest hour—
His body bow'd down to the grave, thought worn
Less with the lapse of years than loss of power.
For he had courted Fortune's highest dower,
And she had petted him; nor dream'd he then,
A face so clothed in smiles could ever lower—
That kings for sport do ever thus with men,
Raising them high, to hurl them down again."

D.

For the Churchman.

MASSACHUSETTS BOARD OF MISSIONS.

The attention of the Board of Missions of of the Protestant Episcopal Church in the Diocese of Massachusetts, has recently been called to certain communications in the Churchman of November 28th, 1840, and January 9th, 1841, from the pen of the Rev. Moses Marcus, Missionary at Nantucket, under appointment from the Domestic Executive Committee of the Board of Missions of the Protestant Episcopal Church in the United States; and also, to a reply, in the Churchman of December 26th, 1840, from the Rev. John S. Stone, D. D., to so much of the aforesaid article of November 28th as had reference to himself.

The Board of Missions of the Episcopal Church in Massachusetts have no intention to enter into controversy with "the Missionary at Nantucket," on the subject of his articles of complaint against their doings; yet they deem it but proper to set the public right on that subject, inasmuch as the medium of communication which he has chosen may give to his statements, at a distance, a weight not felt in them at home.

With regard to so much of his complaints as charge them with having "unjustly withheld from him" a portion of their funds, and the implied claim which he asserts to their missionary support, it may be observed, that the Rev. Mr. Marcus was never appointed a Missionary by the Massachusetts Board; this Board having reserved to themselves the right of making such appointments as their own judgment may dictate.

Whether they have been unfortunate in not securing to themselves the services of the Rev. gentleman who is the subject of this communication, the Church at large must decide. The one hundred dollars which the Board granted him, *not*, as he states, "out of a contingent fund, entirely at the disposal of the Bishop," but out of its own funds, was not a recognition of him as a Missionary of this Board, but a special and solitary donation, made with the avowed intention that it should never be repeated. When, therefore, as in his second article, he complains of the Board for assuming the obligations of the convocation "without making good their own engagements," if, by this term, he means any pledge, promise, or encouragement, which the Board had given *him*, the Board distinctly deny the existence of any such engagements. Whatever, either of good or of evil, may have been done at Nantucket, has been done without their responsibility. By no act whatever have they ever recognized any claim on the part of "the Missionary at Nantucket" to any portion of their funds; they had nothing to do with his appointment to that station; they held out no inducements to him to go there; and they have expressed no desire that he should remain. When he says, by way of proving that he was the Missionary of the *Massachusetts* Board, as well as of the *General* Board: "I have been annually called upon to make a report of my missionary labors to the one as well as to the other," he says that for which there is no foundation in fact. The Massachusetts Board have never called on him to make an annual report of his missionary labors to *them*. The *only* body here which has called on him for this annual report has been the *Convention* of the Diocese, and *not* the Board of Missions.

But "the Missionary at Nantucket" not only complains that the Massachusetts Board of Missions have unjustly withheld from him a portion of their funds to which he was rightfully entitled, but he directly charges them with having appropriated, and the Rev. Dr. Stone with having received, "from their funds designed for missionary purposes, for some object or other not made known, several hundred dollars, the legitimate property of poor, laborious Missionaries." The Board of Missions deem it their duty distinctly to repel a charge so entirely unfounded, and to shield the Rev. Dr. Stone from the aspersions so unjustly cast upon him. The statements of Dr. Stone, in his reply of January 2d, are, in their opinion, a sufficient refutation of the charges made by the Rev. Mr. Marcus; but if any further explanations can be desired, the Board would simply state, that, when the Massachusetts Convocation transferred its missionary operations to the Board of Missions, it was on the express agreement that the Board should assume all its liabilities. Among those liabilities was a debt due to the Rev. Dr. Stone, for advances made by him, for what were considered by the members of that body, the legitimate and proper objects of the Convocation, and payments in discharge of its obligations; which advances and payments had been made with the knowledge of the Convocation, or had been fully approved by its members. All these facts were well known to the Board of Missions, and when they assumed the liabilities of the Convocation, they assumed the debt due to Dr. Stone; and it then became as much "one of their own engagements," as was their obligation to pay the salary of any one of their Missionaries. In doing this, however, and paying as far as they have done, the amount due Dr. Stone, they have not in any degree subtracted from "their funds designed for missionary purposes." Every dollar of the sum thus paid has been received by them from an association of Ladies in the Church of which Dr. Stone is Rector; an association, organized as auxiliary—not to the *Board of Missions*, but to *the Convocation*, and whose contributions, when the liabilities of the Convocation were assumed by the Board of Missions, were paid into the Treasury of the Board, with the understanding on the part of the Board, that they were to be reserved for the express purpose of liquidating the claim of Dr. Stone, and were therefore rightfully applied in discharge of that claim.—The Board has therefore, in no degree, encroached upon its missionary funds in the discharge of this debt; those funds, with the single exception of the hundr d dollars given to the Rev. Mr. Marcus, have ever been sacredly applied to their proper objects,—the support of its appointed and recognized Missionaries; and from no source has so large a portion of those funds been derived, (over and above the sums received from the Ladies' association,) as from St. Paul's Church.

In conclusion, the Board cannot but lament the spirit which could have induced "the Missionary at Nantucket," a minister of the Church of Christ, under cover of complaints against an organized and responsible body of the Church to which he belongs, thus wantonly to attack a brother clergyman, and by insidious suggestions, and misrepresentation of facts, (with the exact truth of which he might easily have made himself acquainted,) to attempt to injure the character of that clergyman abroad;—we say abroad, for "the Missionary at Nantucket" must have felt that statements and insinuations like those contained in his communications, would receive no credit at home.

ALX. V. GRISWOLD,
President of the Board of Missions.
JOHN L. WATSON, Secretary.

For the Churchman.

THE HEART'S SONG.

"Behold, I stand at the door."

I.

In the silent midnight watches,
List—thy bosom-door!
How it knocketh, knocketh, knocketh,
Knocketh evermore!
Say not 'tis thy pulse's beating;
'Tis thy heart of sin:
'Tis thy Saviour knocks, and crieth
Rise, and let me in!

II.

Death comes down with reckless footstep,
To the hall and hut:
Think you Death will stand a-knocking
Where the door is shut?
JESUS waiteth—waiteth—waiteth;
But thy door is fast!
Grieved, away thy Saviour goeth:
Death breaks in at last.

III.

Then 'tis thine to stand—entreating
CHRIST to let thee in:
At the gate of heaven beating,
Wailing for thy sin.
Nay, alas! thou foolish virgin,
Hast thou then forgot,
JESUS waited long to know thee,
But he knows thee not!

A. C. C.

For the Churchman.

GRATITUDE TO GOD:

A Sermon delivered on Thanksgiving day, Dec. 17, 1840, in Christ Church Chapel, Brooklyn, L. I., by Rev. KINGSTON GODDARD, Rector.

However persons may differ in opinion as to the motives of those Puritans, who first began in New England the practice of observing annually, a "day of Thanksgiving;" some, giving them credit for great piety; and others, I conceive with far more historical evidence in their favor, believing, that it was appointed principally to set the observance of Christmas aside, (for the law making it penal to observe the latter was passed about the same time as that ordaining the former,) and however persons may differ as to the lawfulness, in an ecclesiastical sense, of the interference of the civil magistrate, in appointing the day—still, all must be agreed in the propriety of the observance itself. It furnishes a clergyman with a very fit occasion to remind his hearers of neglected duties, and to urge them to a review of the past. This sermon of the Rev. Mr. Goddard is, in some respects, a pretty composition, and contains some wholesome and salutary truths. We entirely *agree* with him in some points, and *differ* with him in others.—The author speaks, first of our blessings as a nation. Here, we agree in general with him; but when he says that in this land "we know of *no* aristocracy but that of virtue, and no nobility, but that which intellectual and moral greatness creates," we feel much disposed to add to the number of these aristocrats—the aristocracy of *money*, and the aristocracy of *spiritual pride*.

There will be an universal acquiescence in the sentiments contained in this extract, from the second general division on the mercies to the Church, called here, "*the individual denomination*" to which we belong.

"*As regards the individual denomination to which we belong*. The continued state of prosperity which has been vouchsafed us, the increase of our numbers, and the spread of our religious influence, is a subject of devout gratitude. We feel, too, that there is a growing spirit of unity amongst us,—a desire to forget minor differences, and to stand shoulder to shoulder for the advancement of the truth as it is in JESUS, and whilst, as a Church, we doubt not that the enemies of the LORD will ever rise up against us; and whilst we will meet with foes even in our own household of faith, still we believe that the Protestant Episcopal Church in these United States has a preservative principle within herself, and as long as she keeps her articles unaltered and her liturgy pure, so long will she have around her an invulnerable rampart to ward off the shock of invading heresy. Her danger lies within herself. If her people become cold and formal, and her ministers proclaim a false and adulterated Gospel, then will they desire to alter the munition of rocks that is around her, and long for the admission of novelties in her worship, and heresies in her creed."

It is indeed lamentable that there should be those of her own household, who are proclaimers of a false and adulterated Gospel, who are introducing the crudities of Calvinism, such as instantaneous justification, final perseverance, and the like, who are introducing "novelties in her worship, by using extemporaneous prayer wherever opportunities offer, and calling upon laymen to exercise their gifts" in public, and thus to invade the Priest's office. It is most true that the Church's "danger lies within herself," and were the Clergy to "stand shoulder to shoulder," (a favorite expression with our author,) in resisting *such* innovations in doctrine and practice, she would indeed "have around her an invulnerable rampart to ward off the shock of invading heresy."

Mr. G. speaks of those "who divide and sub-divide until their strength, alas! is gone, like Sampson, when his locks were shorn." Would it not have been well for him to have thought of one of the principal causes of this, as he thinks, evil, when he was, in another part of the sermon, exhorting the people to "labor and pray for the prosperity of those great NATIONAL SOCIETIES, *which seem destined to be the saviours of our country!!*" I did suppose that among dissenters themselves, many, of the more thoughtful and serious, had become convinced that the establishment of "the great societies" had been the cause of increased disunion among themselves.

Mr. G. tells us that he has not cried out "peace, peace, when there was no peace;" neither "has the truth," by him, "been made attractive by any of the arts of *oratory*, since he has aimed at nothing more than a simple statement of "the truth as it is in JESUS." We are glad to learn this, but are inclined to exclaim, how little do we know ourselves! when we read his *vivid* descriptions of the evils and horrors of war, in such figurative language as this—"for the darkness that settles upon the brow of night, is often forgotten in the brilliancy and lustre of the *star that rests there.*"

We sincerely thank our brother for the kind suggestions and exhortations to brotherly love, and really hope, that there is no special reason, why *he* dwells with so much emphasis upon the evils which may be created "by one *evilly!* disposed and complaining person."—And we join most heartily with him in the wish contained in the following extract:

"And if, in the process of time, the LORD should see fit to grant us our heart's desire, and bring about, in his Providence, the completion of the costly temple that we would dedicate to his service; so should we strive with greater earnestness, that there should never be heard under its roof any sounds of formal praise and heartless worship, and that the people that assemble there should be so spiritual as to be unwilling to hear any other preaching than that of the cross of CHRIST JESUS; so that whilst we stand forward as a peculiar monument of the LORD's goodness, we may exhibit a corresponding degree of spirituality and holiness of character."

To the Editor of the Churchman.*

Reverend Sir,—I have perused the communication under the signature of "A Presbyter" in your valuable paper, in which he endeavors to account for the apathy and neglect attending the demand of the Domestic Committee of the Board of Missions, for means to carry on the great work committed to them.

"A Presbyter," from his ignorance of certain facts to which I shall consider it my duty to refer in the course of the present communication, doubtless labored under the delusion that he had discovered a "mare's nest," and that, by charging the committee with misuse of the funds committed to their care, he had found out a good reason for the neglect complained of; but in so doing, he has unwittingly laid the whole fault where it probably belongs, i. e., on "*some of the clergy.*"

But "A Presbyter" has not merely displayed ignorance on matters of fact with which, as a *Churchman*, it should have been his duty to have become better acquainted, previous to scattering firebrands into the Church, but he has also charged some of his brethren with the like lack of knowledge, an ignorance which is sure to engender strife by mooting questions of very great apparent difficulty, when no difficulty at all exists.

"A Presbyter," after quoting from the circular of the Domestic Committee, kindly opens their eyes to the fact (of which they were no doubt ignorant) that they, the Committee, pay their agent the "enormous" salary of $2000 per annum. Well, suppose they do—what business is it of theirs? The Board of Managers, comprising a large portion of the wisdom and talent of the Church, from all parts of our widely extended country, have, after, it is safely to be presumed, due deliberation, fixed the salary at such an amount, and it is the business of the Committee to *pay* it. It is the duty of the Committee to carry out the orders of the Board, and if the Board are in error, they are responsible to the General Convention.

It strikes me, sir, as savoring of unkindness on the part of "A Presbyter," thus to lend the influence of his station to a diffusion of false impressions, calculated to induce the belief on the part of the Churchmen generally, that the Committee, a small *clique*, instead of carrying out the views of the whole Board, are themselves possessed of the power of regulating and fixing large salaries, and thus misusing the funds. The diffusion of those false impressions, is calculated to do the Church serious and lasting injury. There is a want of judgment betrayed in the preparation of an article capable of producing such fatal impressions, much to be lamented, as existing in "A Presbyter," and an ignorance of the proper and legitimate duties of the Committee of the Board, on the part of "some of the clergy," who "have expressed dissatisfaction," much to be deplored.

But "A Presbyter," not content with limiting his displeasure to the wasteful expenditure of the Committee, personally lampoons one of the agents in the employ of the Board. Nay! is guilty of that which is worse—for, by proceeding to hint to him over the shoulders of the Domestic Committee, that being *single*, he *must* be subject to less expenses, and kindly ciphering out for his edification a genteel living, comforting him with the assurance that he will even then possess $400 per annum, pocket money, he conveys the impression that the "single young man," who has the misfortune to stand in the gap, is an extravagant fellow!—pays too much for his board and his raiment, and makes away with the balance.

Verily! what right or title has "A Presbyter," who is evidently unacquainted with the "single young man," to suppose that because unmarried, his expenses *must* be less. What right has "A Presbyter" to call public attention to him? What right to assume that he pays more for his individual board than the genteel $300, so graciously allowed him by "A Presbyter?" The frequent occurrence of finding single young men with those, whom family ties render imperative the duty of sharing their means with them, alone should have induced "A Presbyter" to pause before he uttered a gratuitous assertion. My very slight acquaintance, sir, with the "single young man," does not warrant me, nor would an intimate acquaintance warrant me in bringing the family concerns of the "single young man" before the public, merely to satisfy an anonymous writer, evidently possessed of more zeal than judgment and discretion.

One circumstance, however, I feel at liberty to mention. Thanks to the liberality of the Board, (not the Committee,) who remunerate the services of clergy in their employ with Christian liberality, casting the rule on which "A Presbyter" would have them act "to the owls and to the bats," a rule founded on the niggardly spirit unhappily prevailing in many portions of our Church on the part of the Laity, which reduces the Clergy to objects of pity, thereby making them objects of contempt, and bringing all things connected with them into contempt also,—which remunerates the services of the talented Bishop of Ohio with less than he pays to his common laborer—which causes the privations of the Bishop of Tennessee to wring the hearts of his warm and admiring friends—and drives the laborious Bishop Chase and his accomplished wife into "a Robin's Nest," as "A Presbyter" feelingly and poetically expresses it, and which "Nest," by the by, bids fair to become a pretty comfortable one; one circumstance, I repeat, I feel at liberty to mention.

The liberality of the Board, (and the state of single blessedness, if it so please "A Presbyter,") enabled the "single young man" to secure to Kemper College the sum of FIVE THOUSAND DOLLARS, which, for lack of about one fourth of the subscription, being about to be lost to the College, for this fourth, he himself became responsible.

It is not my province to instruct "A Presbyter," but rather his duty to instruct me; a dis-

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* The general impression which "A Presbyter" of last week left on the mind of the editor was, that no personal allusion was made to the agent of the Domestic Branch of the Board of Missions, but that "the single young man" was proposed as a hypothetical case. On reperusing the article, he finds that such allusion is made. This was incautious in "A Presbyter," and the oversight of it was culpable in the editor. In any further discussion on the subject, this fault, it is hoped, will be effectually avoided.—*Ed. Churchman.*

course prepared by him upon the 16th verse of the 20th chapter of Exodus, would be anxiously read, and *probably* highly acceptable to,

Sir, your obedient servant,

A LAYMAN.

Saturday, 16th January, 1841.

THE CHURCHMAN.

SATURDAY, JANUARY 23, 1841.

☞ The Office of the Churchman is removed from 124 Fulton-street to No. 111 NASSAU-STREET, UP STAIRS.

REVIEW OF RANKE CONTINUED.

From our former extracts it is apparent, that, at the era of the Reformation, the Church, even in Italy, sympathized in some measure with the Church in Germany. The depravation of ecclesiastical institutions was generally acknowledged, and a desire of reformation was proportionably awakened.

The effort which had been made to obtain the advantages of reformation on a common basis of doctrine, and without the evils of schism, had failed; and both parties were left to pursue reformation on opposite principles; the one to perpetuate the Gospel without the priesthood as long as it could survive the dissolution; the other, to put forth its new activities under the warp of erroneous doctrine, and with a priesthood united to the pope rather by the chains of slavery than the bonds of freedom.

"When Luther rejected the entire principle and scheme of the priesthood, as it had hitherto existed, a counter movement arose in Italy for the purpose of restoring this principle to its original significancy, and giving it new power in the Church by enforcing a more rigid adherence to it. * * * * * Whilst in Germany men were contented with nothing less than the dissolution of monastic bodies, in Italy they sought to regenerate them; whilst the clergy there emancipated themselves from many of the bonds which they had hitherto borne, here, the grand aim was to give to the body a stricter constitution."

In conformity with this spirit, the existing religious orders were extensively reformed, and new orders were instituted with a review to the reform of the secular clergy.

"Here again we encounter members of that Roman oratory so often mentioned. Two of them, men, as it appears, of characters in all other respects entirely opposite, undertook to prepare the way for this great change. The one, Gaetano da Thiene, peaceful, retiring, mild, of few words, given to the raptures of religious enthusiasm; of whom it was said that he wished to reform the world, but without having it known that he was in the world; the other, Giampietro Caraffa, * * * violent, turbulent, a fierce zealot. But Caraffa had discovered, as he confessed, that the more he had followed after his desires, the more his heart had been oppressed; that it could find rest only when it quitted itself for GOD, when it communed with heavenly things. They felt, therefore, in common, the want of seclusion, (a want which in the one was the result of natural disposition, in the other, of unsatisfied longings and aspirations,) and the inclination to spiritual activity. Persuaded of the necessity of a reform, they united themselves to an institution called the order of the Theatins, the objects of which were contemplation, and at the same time the reformation of the clergy."

Other persons of consequence united in the attempt. They spent their lives in voluntary poverty, in spiritual exercises, and in the study of the Scriptures. They established a kind of seminary for priests, emancipating themselves from many monastic prescriptions, pursuing their studies and devotions in private, and yet going forth in public to preach, and devoting themselves to the care of the sick, and the administration of the sacraments.

"Then was seen again what had long fallen into disuse in Italy; priests appeared with the cap, the cross, and the clerical gown in the pulpit, shortly after in the oratory, and frequently in the form of missions, in the streets. Caraffa himself preached, and poured forth that copious and vehement eloquence which distinguished him till his death. He and his associates, most of them of noble birth, who might have revelled in the enjoyments of life, began to seek out the sick in their habitations, and in hospitals, and to administer the last consolations to the dying."

Such efforts and combinations, however, were inadequate to a universal reform on the principle of consolidation to the papacy. This want was met by the society of Jesus, the remarkable founder of which impressed, in a good degree, his own character on the future Church of Rome.

The history of Ignatius Loyola, his extravagancies and fanaticism, are too well known to need repetition. The following extract gives the most striking points of the order.

"For a time Loyola attached himself closely to Caraffa; he even took up his abode in the convent of the Theatins, which had been established in Venice. He served in the hospitals which Caraffa superintended, and in which he exercised his novices. It is true that the severe exactions and lofty aspirations of Ignatius were not entirely satisfied by the Theatin institute; and that the representations he addressed to Caraffa concerning certain changes which ought to be introduced, are said to have created division between them. But even this shows how deep an impression it had made upon him.—Here he beheld an order of priests devoting themselves with zeal and strictness to the performance of the true clerical duties. If, as appeared more and more clear, he was destined to remain on this side the sea, and to employ his activity in the regions of western Christendom, he readily perceived that this was the only career he could embrace with a prospect of success.

"He therefore, together with all his companions, was ordained priest. In Vicenza, after passing forty days in prayer, he and three others began to preach. At the same day and hour they appeared in different streets, mounted upon stones, waving their hats and calling aloud to repentance. Their appearance was strange; squalid in their dress, wan and haggard with fasting and penance;—their language an unintelligible mixture of Spanish and Italian. In this neighborhood they remained till the expiration of the year they had determined to stay there. They then proceeded to Rome.

"Before they separated to take the different ways they had resolved upon, they drew up certain rules, in order that, even at a distance, they might observe some uniformity of life. They asked each other what they should reply to any inquiries as to their profession. They pleased themselves with the thought of making war on Satan, like soldiers, and in compliance with the old military tastes and fancies of Ignatius, determined to call themselves the company of Jesus; just as a company of soldiers bears the name of its captain.

"Their situation at Rome was not an easy or agreeable one; Ignatius thought he saw every door closed against them, and they were compelled to be once more absolved from the charge of heresy. But here too the austerity of their lives, their zeal in preaching and teaching, their attendance on the sick, attracted numerous followers; and so many manifested a readiness to join them, that they were justified in meditating a formal organization of their company.

"They had already bound themselves by two vows. They now took the third, that of obedience; and as Ignatius had ever held obedience to be one of the highest virtues, [illegible] to excel all the other monastic orders.

"It was no small thing that they resolved to elect their general for life; but this did not satisfy them. They added the extraordinary obligation to go into every country whither he chose to send them:—among Turks, heathens or heretics, instantly, without discussion, condition, or reward.

"What a contrast to the tendency hitherto manifested in that age! While the pope experienced opposition or desertion from every side, while he had nothing to expect but a lingering and progressive decline, a society of men was formed, volunteers full of zeal and enthusiasm, with the express purpose of devoting themselves exclusively to his service.

"It was impossible for him to hesitate about sanctioning their establishment. At first, in the year 1540, he did this under limitations; afterwards, in 1545, unconditionally.

"Meanwhile the company took the final step. Six of its oldest members met together to choose the president, who, according to the first project submitted to the pope, should allot ranks and offices at his good pleasure, should frame the constitution with the help of the members, and in all other things should have absolute command. In him should CHRIST be honored as present. They unanimously chose Ignatius, who, as Salmeron expressed it in his letter of election, had begotten them all in CHRIST, and had nourished them with the milk of his word. The society had now acquired its form. It was a company of *chierici regolari*, and though differing in many respects from other societies of that kind, it was based like them on a combination of clerical and monastic duties.

"If the Theatins had disregarded many of the less important obligations of religion, the jesuits went still farther in that course.

"Not only did they entirely reject the monastic habit; they emancipated themselves from the common devotional exercises which consume the greater part of the time in convents, and from the obligation to sing in the quire.

"Having dismissed these less necessary occupations, they devoted their whole time and all their powers to essential duties; not like the Barnabites, to one in particular, (though they made a great point of attendance on the sick, as an effectual means of obtaining a good name;) nor under any restrictive conditions, like the Theatins; but with every effort of which they were capable, to the most weighty.

"And in the first place they devoted themselves to preaching. Before they parted in Vicenza they had promised each other to preach mainly for the common people, and to strive rather after impressive and touching discourse, than after choice phrases. And to this they adhered.

"Secondly, to confession:—for with this are immediately connected the guidance and government of consciences. The spiritual exercises through which they themselves were united with Ignatius afforded them great assistance.

"Lastly, to the education of youth. They had desired to bind themselves to this occupation by an express clause in their vows; but though that did not take place, they enjoined it most strongly in their rule. Their most ardent wish was to gain over the rising generation. In short, they threw aside all that was of secondary moment, and devoted themselves entirely to the indispensable, influential duties and practices of their calling.

"Thus, out of the visionary schemes of Ignatius arose an institution of singularly practical tendency; out of the conversions wrought by his asceticism, an institution framed with all the just and accurate calculation of worldly prudence.

"He saw all his expectations far surpassed. He had now the unlimited direction of a society to which he communicated the greater part of his own institutions; which modelled its religious convictions by study, on those to which he had been led by accident and by genius; which indeed, did not execute his projects with regard to Jerusalem, (projects by which nothing was to be attained,) but went forth in other directions on the most remote and the most adventurous missions, and above all took upon itself that care of souls which he had constantly enjoined, to an extent that he could never have anticipated or guessed; and which lastly, paid him an obedience uniting that of the soldier and of the monk."

PROPOSAL FOR AN ADDITION TO ST. PAUL'S COLLEGE, *to be called the* CADETS' HALL. New York: F. C. Gutierrez, Printer, 75 Fulton street.

In proportion to the celebrity and acknowledged excellence of St. Paul's College, has been the regret that persons of moderate fortune, and even the rich who have many sons to educate, should, by its necessarily high charges, be deprived of its advantages. By none, as we have long known, has this regret been more deeply felt than by its enlightened and indefatigable founder; and the present "proposal" offers to the consideration of the Church "a step towards" its removal.

"If the means can be obtained for erecting a suitable building, a branch of St. Paul's College will be established on the same principles with the College, in which the expenses will be reduced to one third of the present amount. The whole sum to be paid for instruction, boarding, books, and every thing required by the student, during his residence at the College, except his clothing, shall not exceed $125 per annum."

This proposed foundation in the College is to be called "The Cadets' Hall;" the propriety of the appellation being well defended in a note, pp. 6, 7.

The pupils on this foundation will form a distinct family, as now the pupils of the College and those of the Grammar school form distinct families; but will be united, in common with the two latter families, under one government and one Board of tuition, and with no greater variety of discipline than now distinguishes the Grammar school from the College.

But if the advantages afforded on this foundation in the way of board, tuition, &c., are the same as those afforded by the College and the Grammar school, and if the pupils of all three families are to stand on an equality, what is to prevent all applicants from entering the Cadets' Hall, with its low charges, in preference to the College and Grammar school with their comparatively high charges?

We answer that such restrictions are imposed in the way of qualifications for admission as are calculated to limit the number of pupils. "None will be admitted but those who have abilities to prosecute a liberal education, and have given proof of such abilities by having made some progress in its elements. Candidates for admission will also be required to produce testimonials of good capacity, and exemplary morals, from a clergyman and three lay members of the Protestant Episcopal Church. They must be fourteen years of age or upwards; and in every instance there must be an expressed intention of going through the entire course of study prescribed by the College."

These restrictions, ensuring as they do a high order of talents for the contemplated institution, anticipate also the only objection which, as it seems to us, could, with any degree of speciousness, be urged against it. Should these be found inadequate, the number of pupils might be easily limited.

The proposal involving, as it does, great additional and unremunerated labor on the part of the Rector of the College, the Rector of the Hall, and their associated teachers, is one which could never have originated among those whose labors, either from choice or necessity, were prompted by the desire of pecuniary compensation. "Indeed, the first motive to the attempt is, that the College may extend its advantages to many who cannot now avail themselves of them, and so relieve the clergyman connected with [illegible] favored children of fortune." A motive worthy of the palmy days of the Church; [illegible] St. Paul's College originated, and by which its benefits are now, we trust, to be more extensively disseminated.

To enable the corporation of the College to accomplish the object, the Rector proposes that the building (at an expense of about $8,000) be erected by means of donations from the Church.

When it is remembered that the property of the College, its lands, buildings, scholarships, &c., has been vested in an incorporated and perpetual body, to be holden in trust for the Church, and under limitations which secure forever its connexion with the Church, it will be seen at once that the proposal is one which may be embraced by the Church with safety, and with an advantage proportioned to the salutary influence and high reputation of the College.

For the hearty approval and commendation of the bishop of this diocese, and for further information relative to the details of the plan, we refer the reader to the prospectus of the Rector. We have only room in conclusion to express the earnest wish that the subject may be kept before the Church until the $8000 are subscribed. It is as yet scarcely announced, and ONE THOUSAND dollars are already secured.

The Rt. Rev. Bishop Kemper is at present in this city.

The Rev. E. N. Mead has accepted the unanimous call of the vestry of St. Clement's Church, and will enter on his duties as Rector of the parish the first of February.

We ask attention to the notice of the Rev. A. Verren in another column, and would bespeak an interest in its praiseworthy object.

On Tuesday next, the *New-York Sacred Music Society* will give a grand Ortorio at the Tabernacle, which the lovers of Sacred Music will do well to attend.

The publisher of Chillingworth complains that our notice of the late edition of his works in the Churchman of the 9th inst. was "both unjust and ungenerous in respect of Chillingworth, his works, and their publisher;" and by way of "neutralizing the mischief," requests us to publish the following commendations.

Mr. Gibbon defines, we think, very exactly (see below) the *fundamental principle* of Chillingworth's great work; a principle which throws the Bible open to abuses, which neither Gibbon himself, (an infidel,) nor Mr. Locke, (an Arian,) had much reason to deplore. Our object was to guard the reader against a tendency of the work, growing out of this its fundamental principle, and to disavow the principle itself; and *with this qualification*, we cheerfully join in the commendations of the professors of the General Theological Seminary, and trust that the publisher will find the benefit of his combined recommendations in a rapid sale of the work; a work of far too much celebrity to be affected by any comments of our own.

THE WORKS OF CHILLINGWORTH.

Recommendations.

Archbishop Tillotson styles our author "incomparable, and the glory of his age and nation."

Mr. Locke recommends the reading of his Religion of Protestants, in several of his works, particularly in a piece "Concerning Reading and Study for a Gentleman," wherein after setting forth the great importance of perspicuity in the art of speaking, he says—"There must also be right reasoning, without which, perspicuity serves but to expose the speaker. And for attaining this, I should propose the constant reading of Chillingworth, who, by his example, will teach both perspicuity and the way of right reasoning, better than any book that I know; and therefore will deserve to be read upon that account, over and over again; not to say any thing of his argument."

Gibbon, the historian, alluding to Chillingworth, on his recantation from Popery, says—"His new creed was built on the principle, that the Bible is our sole judge, and private reason our sole interpreter; and he has most ably maintained this principle in the "Religion of a Protestant," a book which, after startling the doctors at Oxford, is still esteemed the most solid defence of the Reformation. The learning, the virtues, and merits of the author, entitle him to fair preferment."

"Those who are desirous of acquiring a thorough knowledge of the doctrines, government, laws, and present state of the Church of England, will do well to read especially Chillingworth's admirable book, already mentioned—I mean the "Religion of Protestants a safe way to salvation."—*Mosheim's Ecclesiastical History, Notes, Vol. v.*

Chillingworth's Works, page vi.

SEMINARY—CHELSEA SQUARE,
New York, January 14th, 1841.

Rev. and Dear Sir—

You request me to give you an opinion of Chillingworth's "Religion of Protestants a safe way to salvation." It seems superfluous to recommend a work which, for nearly 200 years, has been considered as one of the ablest defences of Protestantism, and one of the best models for reasoning, in the English language. In both these respects it was warmly recommended to my attention, many years ago, by the late Bishop White, whose cautious examination and discriminating judgment rendered him most competent to pass an opinion. I hope that your efforts to desseminate a work, so valuable both in its religious and intellectual bearing, will meet with the success which they so well merit.

Rev. "SAMUEL H. TURNER," D. D.,
Professor of Bibilical Learning and the Interpretation of Scripture in the General Theological Seminary of the Protestant Episcopal Church in the United States.

Rev. Robert Davis.

"I have read with care, oftener than once, the work of Chillingworth, entitled "The Religion of Protestants a safe way to salvation;" and think it very valuable, as a model of clear and forcible reasoning, and for the ability with which he examines the principal subject of controversy between Protestants and the Church of Rome. It is one of the books recommended by the House of Bishops of the Protestant Episcopal Church in the United States, in the course of ecclesiastical studies established by that House for the direction of candidates for orders; and is well deserving of the attentive perusal, especially by students of Theology. His other works I have not examined."

Rev. "BIRD WILSON," D. D.,
Professor of Systematic Divinity in the General Theological Seminary of the Protestant Episcopal Church in the United States.

New York, Jan. 16th, 1841.

THE REV. DR. BAYARD.

Shortly after his ordination, the Rev. Dr. Bayard was chosen Rector of Trinity Church, New Rochelle, and St. Thomas' Church, Mamaroneck; and it was during his pastoral charge that a congregation was gathered, and the Church erected in Mamaroneck, which was consecrated in the summer of 1823 by the Right Rev. Bishop Hobart.

The following tribute to his memory is an extract from a sermon delivered on the first Sunday of the present year, by the Rev. Mr. Curtis, who now occupies the early scene of Dr. Bayard's pastoral labors, and numbers among his parishioners not a few by whom the memory of their former pastor is affectionately cherished.

The admonitory lessons which never fail to cluster around the expiration of one, and the commencement of another year, return this season with a deeper shade, from some touching recollections connected with our early history as a Church. It is now about eighteen years since this house was dedicated to the worship of Almighty GOD, and He placed his name to dwell here. Those whose piety and zeal contributed most liberally and essentially to the erection of this edifice, have gone to offer their praise and homage in a far nobler temple, and so, also, *he*, the zealous and devoted minister who first officiated at this altar, and led your devotions as a pastor, has been taken to the upper sanctuary. It was not my happiness to be acquainted with the Reverend Dr. Bayard, but the affecting circumstances attending his late death on a distant sea—his praise so widely diffused among the churches—and his merits, so readily confessed wherever he was known—added to the circumstance, that you were organized as a society, and erected this church during his ministrations, render it proper, that I should pay a passing tribute to his worth, and add a stone to that monument, which all are emulous to build to his name.

After officiating here and at New Rochelle for more than two years, with what fidelity you can testify—he went to Geneseo, in the western part of this diocese, and was there equally useful in extending the Church. Shortly afterwards we hear of him, in a spiritually destitute portion of the city of New York, and that his untiring labors, and active piety, and amiable qualities, are there drawing around him a numerous and attached congregation. They also erect a church to the Most High, and with such exemplary diligence did he devote himself to his charge, that I have heard it said, that for twelve years he was never absent from his duties, half as many Sundays. Such fidelity met with a grateful return from his parishioners, and they gratified a wish which he had long indulged, in giving him the time and means to visit those countries in the east, whose memory has been embalmed in the pages of the Bible, and whose soil has been consecrated by the feet of JESUS CHRIST, and by patriarchs and prophets, apostles and martyrs.

He first sailed for England, as the land where the Gospel, most "truly preached, truly received, and truly followed," exercises her designed and legitimate influence. Having seen the land where the Church is emphatically "the pillar and ground of the truth," the "chiefest witness and keeper of Holy Writ," he embarked for the country of the Pharaohs; intending, after witnessing the customs and examining the crumbling and time-worn monuments which strew the borders of the Nile, to travel in the path of Moses and the Israelites to the holy land. After he had kindled his devotions at Mount Calvary, and sublimed and purified his affections on the site of the temple, which had been hallowed by a "greater than Solomon," after visiting Bethlehem, Nazareth, and Galilee, and dipping his hands in the Jordan, and thus gratifying the most natural impulses of faith, and the most laudable feelings of the Christian, he set out for his family, the home of his affections, "most anxious to be with his people before Christmas." But a hidden fever was lurking in his veins—he was enfeebled with fatigue and hardships. He embarked at Beyroot, at the head of the Mediterranean sea, with a malady increasing upon him: and alone, untended, with no friend to soothe his care-worn spirits; no well-known faces to cheer him by their presence, unless perchance his wife and children came in his feverish dreams; deprived of the sacramental elements of the Saviour, whose place of crucifixion he had so lately contemplated—without an acquintance to whom he might unbosom a heart filled with fond messages, and tender thoughts—parental advice and priestly counsel—his soul took its flight to the bosom of Abraham—leaving his friends to imagine all that he suffered—all that he needed—all that he would have said to them. His remains, the next day, were landed at the island where Paul was shipwrecked, and interred in the burial ground of the Lazaretto—to await the resurrection of the just.

"By foreign hands his dying eyes were closed;
By foreign hands his decent limbs composed;
By foreign hands his distant grave adorned;
By strangers honored, and by strangers mourned."

By those who knew him best, and those who best knew him esteemed him most, Dr. Bayard was considered as a man of warm affections and ardent friendships,—as a firm Churchman and humble Christian. He was, as might be expected from such an one, a man of undisguised sincerity, ever speaking that which he thought, but seldom thinking what was not just, right, and true. The image and superscription, most conspicuously enstamped upon him, was a zeal for religion—religion as it is explained and inculcated by the Church, however, for he chose "to walk in the good old paths," and thought little and cared less of the many novelties taught by vain sectaries. An old-fashioned Churchman, he believed only in the one Catholic and Apostolic Church—however others might be originated by men, who had a zeal "not according to knowledge." He had but little confidence in the extension of the Gospel without the Church, or the Church without the ministry—nor did he account the means of grace as a barren heritage to the priesthood or the laity—but he looked upon the sacraments as something more than visible emblems to affect our memories and sympathies. Herein he followed the doctrines and the teaching of a primitive age—indulging in no individual fancies or crude speculations, contrary to the faith of the Church Catholic; he read the lively oracles as they were illustrated by the early fathers of Christianity, and in a later age by the earliest divines of the Church Catholic, reformed—that is, the Episcopal—accounting her no less the nursing mother of learning, wisdom, and piety, than of Christian gentlemen and nobles, confessors and martyrs. With such devotion to the Church of his faith and affections, he of course took an active part in those various societies and institutions, by which her limits and influence might be extended. The words of the Psalmist were truth in his lips: "If I forget thee, O Jerusalem, let my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth—if I prefer not Jerusalem above my chief joy." Being dead, my brethren, he yet speaketh unto us. Blessed is he whom his example shall guide and influence—blessed is he whom his LORD, when he cometh shall "find thus watching."

TO CORRESPONDENTS.

"G. W. D." and other correspondents, an editorial notice (too long deferred) of "Notes upon Dr. Freeman's Appendix," and some other matters designed for this week, are kept out for want of space.

The Rev. Mr. Odenheimer's "Origin and Compilation of the Prayer Book," we can do no more at present, than recommend to our readers; the same also, with Rev. Mr. Cuming's sermon.

An anonymous article, sustaining "A Presbyter" is under consideration.

"G. W. N." is received.

Bishop DOANE's able sermon on "The Faith once Delivered to the Saints," will be inserted, in great part, in our next.

DIED,

At Newtown, L. I., on the 13th inst., Martha, youngest daughter of Thomas Moore, deceased, of consumption, in the 17th year of her age.

At St. Louis, Mo., on the 21st of December last, Mrs. Anne Collect, formerly a resident of Philadelphia.

This excellent lady attained the advanced age of 80 years; and of a family of twelve children, only two have survived her. Endowed with great strength of mind, and energy of character, it yet was not these, which enabled her to bear up with cheerfulness, under the many vicissitudes of her life, and her repeated bereavements. It was a higher quality; an exalted piety, which, by teaching her to place a full reliance on the infinite wisdom of God, enabled her to yield her earthly treasures, with entire submission, to him who gave them; and to place her affections on things above, where there is surely laid up for her a crown of glory which fadeth not away."

CALENDAR.

JANUARY.

24. Third Sunday after the Epiphany.
25. The Conversion of St. Paul.
31. Fourth Sunday after the Epiphany.

FEBRUARY.

2. The Presentation of Christ in the Temple, commonly called the Purification of St. Mary the Virgin.
7. Septuagesima Sunday.
14. Sexagesima Sunday.
21. Quinquagesima Sunday.
24. The First Day of Lent, commonly called Ash-Wednesday; and St. Matthias the Apostle.
28. First Sunday in Lent.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN NEW YORK AND BROOKLYN.

Fourth Sunday after the Epiphany, January 31, Church of the Annunciation.

Sexagesima Sunday, February 14, Church of the Nativity.

First Sunday in Lent, February 28 St. Paul's Chapel.

Third Sunday in Lent, March 14, St John's Chapel.

Fifth Sunday in Lent, March 28, St. Bartholomew's Church.

Sunday next before Easter, April 4, St. Mark's Church.

Second Sunday after Easter, and Festival of St. Mark the Evangelist, April 25, St. Ann's Church, *Brooklyn.*

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of New York. Second Sunday after the Epiphany, January 17, confirmed 8 in Calvary Church.

NOTICES.

A SERMON will be preached by the Rev. A. VERREN, and a collection made, on Sunday next, in the French Church, Franklin Street, for the relief of the inhabitants of those provinces of France which have been overflowed by the sudden and extraordinary rise of the Rhone and Saone. Services to commence at half past 10 o'clock.

Ladies' New York City Gleaning Association.

A Stated Meeting will take place on Tuesday, the 2d day of February, at half past 3 o'clock, P M., at No. 26 Perry street, near Factory. The members of the Association and all those ladies who feel interested in the object are requested to attend. F. E. B. TAYLOR, Sec.

N. B. The object of the above Association is to aid the Missionary at Large in supplying the wants of the poor.

ACKNOWLEDGMENTS.

MISSIONARY AT LARGE.

The Missionary with sincere gratitude acknowledges the receipt of the following donations, &c, for the poor.—From a lady, for the poor, $10; by the hands of the Rev Dr Muhlenberg, the communion alms of St Paul's College, $25; by the hands of Thomas C Butler, Esq., from O I C, 10; by the hands of Swords, Stanford & Co, from M and C of Grace Church, $30; by the same hands, from A Norrie, Esq, $20, and two valuable bundles of clothing; by the same hands, from P Lorillard, jr, Esq, $50; by the same hands from an unknown friend, $5; by the same hands, from A, $10; by the same hands, from a friend at Hempstead, $3.

Further donations will be thankfully received, if left at the Tract Depository, 28 Ann street; Mr Sparks, office of the Churchman, 111 Nassau street, up stairs; Swords, Stanford & Co, 152 Broadway; or at the residence of the subscriber. B. EVANS,
Missionary at Large, No 7 Third Avenue.

Jan 20, 1841.

MISSION CH. OF THE HOLY EVANGELISTS.

The subscriber acknowledges the receipt of the following donations for the Poor—

A Bundle of clothing from Mrs McRae, and $5 from J H Dominick, Esq; from M and C of Grace Church, $25; from Peter Lorillard, jr, Esq, $25; from A Norrie, Esq, $20; the last three donations through Swords, Stanford & Co, and $5 from O I C, by Mr T C Butler.

Further donations are respectfully solicited; they are much needed among the sick and destitute connected with this station; and these cases are but too abundant. They may be left with Messrs. Swords, Stanford & Co, 152 Broadway; at the Depository, 28 Ann street; the office of the Churchman, 111 Nassau, up stairs; or at the residence of the Missionary. JESSE POUND,
Jan. 20, 1841. 26 Vandam street.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the poor:

By Swords, Stanford & Co, from M and C of Grace church, $25. From P L, jr, $25 From A Norrie, Esq, $20. By Thomas C Butler, Esq, from O I C, $5.

N. B. Any donations for the poor will be thankfully received. They may be left with Swords, Stanford & Co, 152 Broadway; J. A. Sparks, office of the Churchman, 111 Nassau street; at the Depository, 28 Ann street; or at the residence of the missionary. LOT JONES,
Jan. 20, 1841. 192 Allen street.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:

From D H, a donation for Education and Missionary fund, $20. From Mrs E Skinner, a donation for Education and Missionary fund, $5. From St Peter's church, Peekskill, Rev Wm C Cooley, by the hands of Rt Rev Bishop Onderdonk, for Education fund, $1 25, and Missionary fund, $2. From Charles Morgan, esq, by the hands of Rev Chas Jones, donation for Missionary fund, $10. From M S S, by the hands of Rev Dr Berrian, donation for Missionary fund, $10. Total amount, $58 25.
C. N. S. ROWLAND, Treasurer,
Jan. 20th, 1841. 55 Water street.

NEW YORK BIBLE & COMMON PRAYER BOOK SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:

Collection in St Peter's church, Peekskill, Rev W C Cooley, by the hands of Rt Rev Bishop Onderdonk, $5 03. W H A $10. A member of St Paul's (S D) $5, Cash $1. Charles Morgan, esq, by the hands of Rev Charles Jones, $10; Rev Charles Jones $1, Mrs Charles Jones $1, O I C $5, Rev J A Spooner, missionary at Sandy Hill, collection on Christmas day, $5 50; J H Williams, donation, 3; Mrs Clibbon annual, $3. Total, $49 53.

Donations and Subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
Bank of America,
Or at the Depository, 28 Ann street, by
THOMAS C. BUTLER, agent.

New York, Jan. 13, 1841.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

From Wm Bard, Esq, donation, $5. Cash $1. O J C $5. J P T Ingraham, Cairo, Ill, by Bishop Kemper, $50. Rev J Alden Spooner, missionary at Sandy Hill, collection on Thanksgiving day, $4,50. Mrs Clibbon, annual, $1. Rev B Evans, do —Total $18.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
Bank of America.
Or at the Depository, 28 Ann-street, by
THOMAS C. Butler, Agent.

Jan. 13, 1841.

FOREIGN MISSIONS.

The treasurer has further to acknowledge:

Received from A Beers, esq, part of a Christmas offering in Trinity church, Newtown, Con, $9 50. Received from Rev S W Paddock, one half of monthly offerings in Christ ch, Norwich, Con, $25. Received from Rev Dr Crocker, one half of a bequest of a pious member of St John's ch, Providence, R I, $50. Received from M P Hunter, esq, agent at Savannah, one half of collection in Christ ch, St Simon's Island, per Rev Theo Bartow, rector, $3 65; one half offerings in Christ ch, Savannah, from 26th June to 31st Dec 1840, per Rev Edw Neufville, $18 23. Received per Rev Dr Turner, from the offerings of St Peter's ch, Cheshire, Con, $7. Received from Rev Robt A Hallam, one half of monthly offerings of St James' ch, New London, $26 16. Received from Mrs Clibborn, $3, Mrs Nicholson $2—$5, per Mr T C Butler. Received by the hands of Rev John Sellwood, contribution of Mr E A Strong, of Mendon, Ill, for Africa, $6. Received by the hands of Rev C Goodrich, rector of St Paul's ch, New Orleans, ($50 being for mission to Mesopotamia,) $75.—Total receipts, $218 54.

CHARLES J. ALDIS, Treasurer.

Bank of America, 19th Jan. 1841.

A GENTLEMAN pursuing Theological Studies in the Episcopal Church, is desirous of employing an hour or two a day in teaching, either in a Private Family, or Female Seminary. For further particulars, apply at the Office of the Churchman.
Jan. 23—2t

WILL BE PUBLISHED THIS DAY.

A FUNERAL DISCOURSE, delivered on occasion of the death of the late Dr. L. P. Bayard, by the Rt. Rev. Bishop Onderdonk, at the request of the Vestry of St. Clement's Church, and now published for the benefit of the family of the deceased.

For sale at this Office, and at the Sunday School Union, 28 Ann-Street; and at most of the Bookstores. Price 25 cents. Jan. 23.

FOR SALE.

THE Seats, Pulpit, Gallery, Lamps, Clock, and other furniture of a Church, 60 by 70 feet, in good Apply immediately to
HIRAM BARNEY, 57 Liberty Street.
Jan. 20th, 1841—1t

THE Second Term of Rev. Dr. WAINWRIGHT's private course of Lectures and Readings in History, Philosophy, and Sacred and English Literature, will commence on Monday, February 1st. No. 10 Hubert Street, St. John's Park.
Jan. 23—2t

A PEW FOR SALE IN ST. JOHN'S CHAPEL.

PEW No 9, eligibly situated in St. John's Chapel. for sale. Inquire at this office. Jan. 23—4t

SACRED MELODIES.

WILEY & PUTNAM, 161 BROADWAY,

HAVE JUST PUBLISHED

SACRED MELODIES, or Hymns for Youth; with appropriate selections from Scripture, in one vol. 12mo.

We cheerfully recommend this little work as an acceptable gift from Christian parents to their children. With no pretensions to literary excellence, it yet contains many beautiful hymns, rich with the pure spirit of Christianity, and simply and sweetly expressed. In view of the fact, that in the various and beautiful selections of devotional poetry which adorn our literature, there are but few hymns adapted to the comprehension of children, the author has written this little work with the design of supplying a volume suitable for youth. The hymns are intended (with the selected texts of Scripture) for Sabbath lessons, and, according to the preface, "may be used by all parents and teachers who wish to bring up children in the nurture and admonition of the Lord." The highest praise, we think that can be accorded to the effort is, that it is well adapted to promote its benevolent and sacred object. CHURCH RECORD, Jan. 2d, 1841.

Messrs. Wiley & Putnam have just published a small volume called "Sacred Melodies," of which we cannot too highly speak. The plan is, on one page to draw together texts from holy writ, bearing on the same point in human circumstances or conditions,—and on the next in juxtaposition, to give a brief piece of poetry, in which those texts are digested. It is exceedingly well adapted to young persons, the versification being generally smooth and in good taste, and calculated to leave a salutary impression on the youthful mind—nevertheless, it will be found valuable to persons of all ages and conditions.
ALBION, Jan. 9th, 1841.

This book has a most excellent design, that of engaging the minds and hearts of the young with religious truth. Its plan is novel and beautiful—the arranging of striking and apposite passages of Scripture by the side of poems, upon subjects which these passages suggested. The poems are of an unexceptionable character, many of them of touching interest, and some imbued with true poetic fire. It must prove a valuable assistant to parents in discharging the great and responsible work which is entrusted to them.—We shall have hope of our country and race, if works of such a kind are allowed to form the principles and tastes of the young.
NEW YORK EVANGELIST, Jan. 9th 1841.

The themes of these Melodies are judiciously selected; the verse is easy and natural; the sentiments pious, humble and fervent. The book is calculated to cherish religious sensibilities in the minds of the young; and we hope the amiable author, who seems familiar with sorrow, will be gladdened by the reception with which it meets. It is evidently the well meant tribute of a devout lover of the Holy Scriptures, and is worthy to be received in the spirit in which it is offered
THE CHURCHMAN, Dec. 26th, 1840.
Jan 23—3t

JUBILEE COLLEGE.

THE preparatory department of this institution will be opened for the reception of students on the first day of January, 1841.

The following extracts from the address made by Bishop Chase at the laying of the corner stone of the chapel and school house, will be explanatory of the character of the institution, and of the course of studies which will be mainly insisted upon:

"Man being immortal, to make him wise for this world is not worth the pains, but to make him wise unto eternal life is worthy of all efforts. This is the great truth which formed the basis of the motives and prompted to the present undertaking, and without which the same would never have been made. The nature of the institution whereof the foundation and corner stone is now to be laid, is theological—its end is the salvation of the souls of men by means of a Christian education. It is to be a school of the prophets—ministers of the Gospel are to be trained here. This is its primary object, and without attaining this it fails of its end, which end, therefore, is never to be merged in any other. Persons of all liberal professions in the arts and sciences are also to be taught here, provided they be willing to be taught the religion of the God of Christians—Father, Son and Holy Ghost—the Eloim—the Jehovah."

In furtherance of these views of the founder, constant and unremitted efforts will be used, not merely to develop the intellectual faculties, but also to cultivate the moral and religious affections; all students therefore will receive daily instruction from the Bible, and attend the services at the chapel.

The course of the studies in the arts and sciences will be extensive and thorough; embracing the languages, mathematics, philosophy and belles-lettres.

All students will board with the teacher, and become for the time being members of his family—thus securing a constant and parental supervision.

TERMS.

The Academical year will be divided into two sessions of twenty weeks each. Forty dollars per session will be charged for board and tuition

Bed, bedding and towels, in all cases must be furnished by the student.

Washing and lights furnished by the institution and charged at [illegible] prices.

All books and stationery furnished by the institution; to meet which expense, as well as the contingencies of washing and lights, the sum of $10 will be required in advance

No student will be received until the current expenses of the session are advanced. viz. $50.

By order of
PHILANDER CHASE, Bishop of Illinois.
Peoria Co., Dec. 7, 1840.

CHILLINGWORTH'S WORKS.

THE new edition of Chillingworth, lately published in Philadelphia by the Rev. R. Davis, may be had of the subscribers. Price $3 in cloth, and full bound, $3 50.

Also, a few copies of Eusebius' Ecclesiastical History, with the History of the Council of Nice annexed, price $2 50.

SWORDS, STANFORD & CO.
Jan 9.

WM. PEASE,
ORGANIST, FROM LONDON,
PROFESSOR OF MUSIC,
AND TEACHER OF THE
PIANO-FORTE, ORGAN, & SINGING.

References—
Rev. Dr. Matthews; Rev. John M. Macauley; J. D. Keese, Esq.; James B. Wilson, Esq.; H. H. Reynolds, Esq., and Messrs. B. Morange & Co.
Jan. 16—tf

POETRY.

CHRISTMAS CAROLS.

From a London publication, entitled "Christmas Carols, or Sacred Songs, suited to the Festival of our LORD's Nativity."

CAROL VII.

THE SHEPHERDS OF BETHLEHEM.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the LORD hath made known unto us.—Luke ii. 15.

WHEN CHRIST our Saviour came on earth,
And angels hymned the heavenly birth,
To whom were those glad tidings given?
Who first beheld the King of heaven?

To shepherds, as they watched by night,
Were told those tidings of delight:
To shepherds in their wattled fold
'Twas given that glory to behold.

To them was said the joyous word,
The herald of their new-born LORD:
To them was shown the appointed sign,
The index of the Babe divine.

The angel form that o'er them shone,
The light, more radiant than the sun,
They saw: they heard the heavenly hymn,
Pealed from the quiring cherubim.

Sight, ne'er before nor since agen,
Presented to the eyes of men,
Their LORD in swaddling clothes arrayed,
They saw, and in a manger laid.

They first proclaimed the birth abroad;
They first their hearts in praise to GOD
Pour'd forth for what, so poor and mean,
Their ears had heard, their eyes had seen.

Why, LORD, were these glad tidings told
First 'mid the simple shepherds' fold?
Was it to show, that low and high
Are equal in thy righteous eye?
That thou wilt never close thy door
Of mercy to the worldly poor,
And lovest thy bounty to impart
Most freely to the poor in heart?

Was it to show, that those who wait
Contented in their humble state,
And wake, and watch, and labor there,
Thou markest with thy peculiar care?

Was it to show, how well arrays
That humble state the garb of praise;
How well to spread thy truth abroad,
To profit men, and serve their GOD?

Howe'er it be, since well we know
From all thy book may learning flow,
Grant, LORD, the fact our hearts may reach,
And rules of holy living teach.

Teach us, if high, to vaunt us not
Presumptuous of our loftier lot,
Nor fondly deem that worldly wealth
Is needful to the spirit's health.

Teach us, if low, that state to see
Our course prescribed for serving Thee;
Whilst in that state perform their parts
Industrious hands, contented hearts.

Teach us, if high or low, to hear
Attent the truth thine angels bear;
Where'er the Saviour makes abode,
To take forthwith the ready road;

To note each heaven-appointed sign,
Which leads us to thy Son divine,
And whence to earth he came, and why
He left his royal state on high;

To spread the glorious news, and raise
To Thee the voice of grateful praise;
And from the world's allurements free,
Like Bethlehem's shepherds, honor Thee!

CAROL VIII.

GOOD TIDINGS OF GREAT JOY.

TO BE SUNG BY TWO ALTERNATE COMPANIES.

First Company.

CHRIST the LORD was born to-day, Hallelujah;
Rise and sing our festal lay, Hallelujah;
Rise, and with the Cherubim, Hallelujah;
Sing to GOD our Christmas hymn, Hallelujah.

Second Company.

Cause more fruitful to employ, Hallelujah;
Heart and voice on hymn of joy, Hallelujah;
Than is CHRIST the Saviour's birth, Hallelujah;
Never blest the sons of earth, Hallelujah.

First.

As to those by night who stray
Darkling from their home away,
Is the morning's day-spring bright,
Guiding their lost steps aright:—

Second.

As to seamen tempest-tost,
Starlight hid and compass lost,
Is the orient morning breeze,
Cheerful light and tranquil seas:—

First.

As to them whom winter's reign
Long has bound with polar chain,
Is with rapture seen and heard
Vernal bloom and vernal bird:—

Second.

As to those, who heartless pine,
Doomed to labor and the mine,
Is the fresh'ning gale to feel
O'er their languid senses steal:—

First.

As to him, whom sickness wears,
Pains by day and nightly fears,
Is the breath of health that blows
Heart's delight and sweet repose:—

Second.

As to them who long have past,
Fainting through the thirsty waste,
Far amidst the sands appear
Elim's palms and water clear:—

First.

As to those who hard bestead
Hunger for their daily bread,
Were the key that should enfold
India's pearls and Ophir's gold:—

Second.

As the joy those founts convey,
Yea, a greater joy than they,
Greater than from all in one,
Flows from our salvation's Sun.

First.

Sun of Goodness, Prince of Peace,
Thou, the bondman's sole release;
Thou who to the soul dost bring
Calm for storms—for winter, spring:—

Second.

Thou, who canst a table dress
In the barren wilderness,
Author, to the poor, of wealth;
To the sick, dispensing health:—

Both.

Thus to Thee we pour the lay,
On thy happy natal day;
Thus to GOD our Christmas hymn,
Chant we with the cherubim.

EARLY CHRISTIAN INSTRUCTION.

It is not thought enough to instruct the young sculptor in the rules of his art, to charge his memory with the names of those who have excelled in it, and with the principles they have laid down for the guidance of others.—No: he must work with his own hand; and long before that hand, and the mind by which it is influenced, have attained maturity, he must have learned to mould the pliant clay, and have thus become familiar with the practice of his art.

And shall this universally acknowledged system of instruction, to which we are indebted for all that is excellent in art and admirable in science, be neglected in the education of the young Christian alone? Shall he be taught the bare theory of his religion, and left to work out its practice as he can? Shall he be instructed in what he is to believe, and not assisted in *doing* also the will of his heavenly Father?

We all know that it is not easy to practise even the simplest rule of right, when we have not been accustomed to do so: and the longer we are before we begin to regulate our conduct by the precepts of religion, the more difficult it will be to acquire such habits as are calculated to adorn and show forth the purity and excellence of its principles.

There is one important difference between the acquisition of knowledge, and the acquisition of good habits, which of itself ought to be sufficient to ensure a greater degree of attention to the latter. When the little pupil first begins her education, her mind is a total blank, as far as relates to the different branches of study into which she is about to be introduced, and there is consequently nothing to oppose. She is not prepossessed in favor of any false system of arithmetic, grammar, or geography, and the ideas presented to her on these subjects are consequently willingly received and adopted as her own.

How different is the moral state of the uninstructed child! Selfishness coeval with her existence has attained an alarming growth; and all the other passions and propensities inherent in her nature, taking their natural course, have strengthened with her advance towards maturity, and are ready to assume an aspect too formidable to afford any prospect of their being easily brought into subjection.

Yet, notwithstanding this difference, the whole machinery of education is brought to bear upon the intellectual part of her nature, and her moral feelings are left to the training of the play-ground, where personal influence rather than right feeling, too frequently decides her disputes, and places her either high or low in the ranks of her companions.

It is true, she is very seriously and properly corrected when *convicted* of having done wrong, and an admirable *system* of morals is promulgated in the school; but the subject I would complain of is, that no means have yet been adopted for making the *practice* of this system the object of highest importance in our schools. No adequate means have been adopted for testing the generosity, the high-mindedness, the integrity of the children who pursue their education at school, until they leave it at the age of sixteen, when their moral faculties, either for good or for evil, must have attained considerable growth.

Let us single out from any particular seminary a child who has been there from the years of ten to fifteen, and reckon, if it can be reckoned, the pains that have been spent in making that child a proficient in Latin. Have the same pains been spent in making her disinterestedly kind? And yet what man is there in existence who would not rather his wife should be free from selfishness, than be able to read Virgil without the use of a dictionary.

There is no reason, however, why both these desirable ends should not be aimed at, and as the child progresses in self-denial, forbearance, generosity, and disinterested kindness, it might be her reward to advance in the acquisition of languages, or of whatever accomplishments it might be thought most desirable for her to attain. If I am told there would not be time for all the discipline requisite for the practice of morals; I ask in reply, how much do most young ladies learn at school, for which they never find any use in after life, and for which, it is not probable from their circumstances that they ever should. Let the hours spent upon music by those who have no ear—upon drawing, by those who might almost be said to have no eye—upon languages, by those who never afterwards speak any other than their mother tongue—be added together year after year; and an aggregate of wasted time will present itself sufficient to alarm those who are sensible of its value, and of the awful responsibility of using it aright.

It is impossible that the teachers, or even the parents themselves, should always know the future destiny of the child: but there is an appropriate sphere for women to move in, from which those of the middle class in England seldom deviate very widely. This sphere has duties and occupations of its own, from which no woman can shrink without culpability and disgrace: and the question is, are women prepared for these duties and occupations by what they learn at school?

For my own part, I know not how education deserves the name, if it does not prepare the individual whom it influences, for filling her appointed station in the best possible manner. What, for instance, should we think of a school for sailors, in which nothing was taught but the fine arts; or for musicians, in which the students were only instructed in the theory of sound?—*Mrs. Ellis' "Women of England."*

REVERSE OF FORTUNES.

The man who floats safely upon the streams of worldly prosperity, with his early companions a little lower than himself, can afford to be gracious and conciliating: but when he begins to sink, and feels the same companions struggling to float past him, and finally leaving him to contend with his difficulties, his feelings towards them undergo a total change; he accounts himself an injured man, and becomes a prey to envy, disappointment, and wounded pride. The world's contumely, more grievous than his actual privations, assails his peace of mind; he learns to look for unkindness, and to expect it, even where it does not exist. In the stranger's eye he reads contempt and neglect; he lives, as it were, surrounded by daggers—bleeding at every pore, and wounded by every thing with which he comes in contact. "How absurd!" is the exclamation we hear from the prosperous and inconsiderate—"how worse than absurd for a man to be feeling in this manner, because he has lost a few hundreds!" And yet men do feel to such a degree, that nothing but religion can enable them to bear such vicissitudes with calmness and resignation. And even when supported by religion, it has pleased our heavenly Father to accompany these dispensations of his providence, with a degree of suffering to which no human mind is insensible.

It is generally regarded as the extreme of benevolence, if, in our intercourse with such persons, we treat them exactly as we did in more prosperous days; and few there are who can at all times withhold expressions equivalent to these: "How unreasonable it is to expect so much attention now! It is not likely we can ask the family to meet *our* friends; we should be willing still to notice them in a private way, if they would but be more grateful—more *considerate*." And thus they are allowed to pass away from our social gatherings, to be called upon perhaps occasionally at their own humble abodes, but by no means to be invited in return, lest some of our wealthier friends should detect us in the act of performing the offices of hospitality to a person in a threadbare coat. And yet this family may have done nothing worse than thousands are doing every day—than even our richest and dearest friends are doing—and we may know it all the while.

It sickens the heart to think of these things, and to reflect how far—how very far—even the good and the kind, fall short of that beautiful and heart-touching injunction of our blessed Saviour, "When thou makest a feast, call the poor, the maimed, the lame, the blind."

The wealthy and distinguished man, with whom we have but a slight acquaintance, sends his son into our neighborhood on business or pleasure. We hear of his coming, and persuade ourselves it is but respectful to invite him to be our guest. It is at the expense of our domestic comfort that we entertain him—but that is nothing. Difficulties appear on every hand to vanish as soon as they appear; we even persuade ourselves that a sort of merit attaches to our doing all in our power to accommodate the son of so distinguished a person.

The poor widow, perhaps our relative, sends *her* son to town to seek a situation, and we hear of *his* coming. We knew his mother in more prosperous days. She was a worthy woman then, but her husband died insolvent, and the family necessarily fell away from what they had been. It cannot be at all incumbent upon us to ask such young men as these to our houses. They might come in shoals. Our domestic comfort would be sacrificed, and it is the duty of every one to maintain the peace and order of their own household!

Thus the widow's son is allowed to wander up and down the streets, to resort to expensive lodging houses, and to purchase, with the pittance provided by his mother from her slender means, that accommodation which a little Christian hospitality might have spared him.

We complain that our streets are thronged on the Sabbath-day with troops of idle young men and women, who afford a painful spectacle to those who pass them on their way to public worship. How many of these—apprentices, and assistants in business—are actually driven into the streets from very want of any thing like a hospitable or social home!

I am by no means prepared to say, how far true Christian benevolence, acted out towards this class of the community, would lead us to give up our domestic comfort for their sakes, and for the sake of preserving them from harm; but I do know it would lead us to adopt a very different treatment of them, from that which generally prevails; and I consider also, that these duties rest especially with women.

It is not easy for a man who has to fill the office of master to a number of apprentices and assistants during the hours of business, to unbend before them at his own fireside. But a considerable and high-principled woman, may, without loss of dignity, and certainly without loss of respect, make them feel that she regards it as her duty to be their friend as well as their mistress, and that she looks upon herself as under a sacred obligation to advise them in difficulties, to guard their welfare, and promote their comfort, simply because the all-wise Disposer of human affairs has seen meet to place them within the sphere of her influence.

I have devoted a chaper to the influence of English women. Many chapters might be filled with the duties of tradesmen's wives towards the young people employed in their husband's affairs, and the responsibility attaching to them, for the tone of moral character which such persons exhibit through the whole of their after lives. Of how little value, in this point of view, is the immense variety of accomplishments generally acquired at school, compared with the discrimination and tact that would enable a woman to extend her influence among the class of persons here described, and the principle that would lead her to turn such influence to the best account! How many a mother's heart would be made glad by finding, when her son returned to his home, that he had experienced something of a mother's kindness from his master's wife; and how many a father would rejoice that his child had been preserved from the temptations of a city life, by the good feeling that was cherished and kept alive at his master's fireside!—*Ib.*

BENEFITS OF PRAYER.

If it be highly beneficial to be truly good, and godlike, we are highly beholden to devout Prayer; which is a blessed instrument thereof. Now all mankind cannot but agree in this, that it is our highest perfection, and therefore nothing ought to be more desired by us, than to be made like to GOD in righteousness, goodness, and true holiness; unto which it is easy to show, we are formed by every part of prayer. Whether we acknowledge the Divine perfections, (which it is senseless to praise, and not to make our pattern,) or confess our own guiltiness, (which is a disowning and condemning all evil courses,) or make an oblation of ourselves to Him that made us, (whereby we deliver up our wills to His,) or give Him thanks for His benefits, (whereby we confess the obligations we have to be wholly His,) but especially when we petition Him for pardon, (which supposes we resolve to be better,) or for His Divine grace to assist us to perform our duty faithfully; of which if we have a serious desire, it will incline us and dispose us thereunto, (for all creatures endeavor to accomplish their own desires,) nay, it will powerfully move us to pursue what we would have, by such means as GOD, to whom we pray, directs us to use for the obtaining thereof.

Nay, the very thought we form in our mind, when we set ourselves to pray, that we are going to GOD, to place ourselves in His presence who sees all things, even the most hidden motions in the secret recesses of our soul; which accordingly frames itself to please Him, as present to it, and inspecting it, and penetrating to the bottom of it; searching the hearts and trying the reins; this thought, I say, and the alteration it works in us, is of such great advantage to us, that if we should suppose him who prays to GOD to be a gainer no otherways, he ought (as *Origen* observes) to be thought to have received no common benefit, who thus reverently and piously disposes and frames his mind, at the very time of prayer. By which how many sins are banished and how many good deeds are produced, they can tell who apply themselves continually to pray unto GOD, with such serious thoughts of Him. For if the remembrance, and especially the presence of an excellent man, stirs us up to imitate him, and oft-times stops our inclinations to that which is bad; how much more profitable will the remembrance of GOD the Father of all, with prayer to Him, be to those who persuade themselves that they stand before Him, and speak to Him from whom nothing can be hidden? This he confirms by many places of the Holy Scriptures; and concludes that if we got nothing else by prayer, we should be sufficient gainers, by putting our minds into a posture to pray as we ought.

This may be farther demonstrated, by glancing briefly upon every part of the *Lord's prayer;* which no man can put up to GOD with understanding, with seriousness, and with fervent desires; and not be thereby made better.

For how can we call GOD "our Father," and not reverence Him, and be filled both with a filial fear of Him, and with love to Him, together with hope and joy in Him?

How is it possible to desire His "name may be hallowed" by all; and we ourselves continue to dishonor it?

We do not sure desire His "kingdom" should "come," and exempt ourselves from His government, and deny Him our obedidnce.

Nor pray that His "will may be done," resolving to do as we will ourselves.

We cannot beg of GOD our "daily bread," and not rest contented therewith: much less be insensible of His bounty, if He give us more than daily bread, and bestow upon us, perhaps, great plenty and abundance.

When we pray Him to "forgive us our trespasses," we are at the same time taught to forgive others; or to hope for no pardon ourselves; and this is one of the hardest, though a most reasonable and noble part of Christian virtue.

When we pray GOD "not to lead us into temptation;" with what face can we think fit to run into it?

And when we beseech Him to "deliver us from evil." especially from "the evil one;" we are strangely forgetful and careless, if we run into those sins, which throw us into the very mouth of that roaring lion, who goes about seeking whom he may devour.

And, in the conclusion, who can acknowledge that His "is the kingdom;" that is. He rules over all; and yet not stand in awe of Him; and honor Him more than any earthly majesty? And that His "is the power;" and not depend on Him and trust Him in well doing; but expect that He will subvert us in evil courses? And that His "is the glory," and not give Him thanks for all His benefits, and use them to His honor and glory, and the doing Him service in the world?

That is, who can think seriously of all His incomparable perfections, which are expressed in those words, "Thine is the Kingdom, the Power, and the Glory," and not have some suitable affections in his heart, disposing him to do that which is well pleasing in GOD's sight; who hath it in his power to make us either happy or miserable, for ever and ever?—*Bishop Patrick.*

PUBLIC PRAYER.

It was an admirable saying of *Plutarch*, in his discourse against an Epicurean: "That a city may as well be built in the air, without any earth to stand upon, as a commonwealth or kingdom be either constituted or conserved, without the support of religion." Take this away, and you take away the foundation on which the kingdom is laid; and it can neither be erected, or being erected cannot stand, when this is gone. Now as religion is necessary to uphold states and kingdoms, so the public exercise of it is as necessary to uphold religion. Let the public assemblies cease, and religion will not long stand. But we shall soon lose it, if we do not meet together to join in the common offices of it, and we shall soon be tempted to have the less concern for one another's safety and happiness, when we are not tied together by the bond of one and the same religion. In which when we heartily join to serve GOD, it makes us look upon one another as brethren, dear to the same GOD and Father of us all, and therefore dear to one another.

This the Psalmist represents, when he cries out in the beginning of Psal. cxxxiii., "Behold how good and how pleasant it is, for brethren to dwell together in unity." He would have all the Israelites to look upon themselves as brethren, being all descended from one and the same stock, and having also the same GOD for their Father. And when they dwelt together in unity, not merely when they lived lovingly, and unanimously pursued the same common interest, for the common good; but then especially when they all met in one and the same place to worship GOD together, with one heart, and with one soul; which linked them closer than any other bond could do, and provided best for their common security. For it appears by what follows, he chiefly aims at this assembling themselves unanimously together; as the words are in the Hebrew, "O how good and pleasant is it, for brethren to dwell, even together;" i. e., to meet all at GOD's house, as common to them all. Nothing more delightful, than to behold such a general assembly, which he illustrates by two similitudes. *First*, of the precious ointment which ran down from the head of the high priest, to the very skirt of his garment; and then by the dew of heaven, which made the hill of Hermon, and the mountain of Zion, (nigh to which the temple stood,) exceeding fruitful. And then in conclusion he adds the reason why this was so joyful a sight, and so beneficial, "For there the LORD commanded the blessing, even life for evermore." He pours down His blessings of all sorts, (as the heavens do the dew, and as the precious ointment ran down from *Aaron's* head,) upon a people that are thus unanimously joined together, in the worship and service of GOD; who only can make them happy, (that is meant by "life,") and can make them so for evermore.

In order to which, He took care His divine service should be perpetually performed in the temple; whither they were to resort, to do their duty to Him, and to implore His grace and favor towards them. And I cannot think it fell out by chance, that next to the Psalm now mentioned, is immediately placed a solemn exhortation, (in Psalm the cxxxiv.,) unto the ministers of GOD, to attend constantly upon their duty in the sanctuary; there to praise the LORD, who made heaven and earth, and to give a blessing to His people, and pray for their prosperity out of Sion, as that Psalm concludes.

I end this with the observation of a wise man; that we, being members of a public body, ought to serve it the best we can. Now all the service we do, as members of it, is public service; which is far more worthy, than what we act for ourselves privately and distinctly, as much as a whole society exceeds the worth of any one man in it. And what service is there we can do it, like to that of maintaining GOD's true religion, by serious attendance, with due care and frequency, upon the public offices thereof. Whereby we shall exceedingly promote the common good of all, and maintain society itself, by which we are kept and preserved in safety and prosperity.

For by doing public honor to GOD, we shall draw down public blessings upon ourselves. GOD himself will bless us, as the Paslmist speaks. "He will bless them that fear the LORD, both small and great. The LORD shall increase you more and more, you and your children: ye are the blessed of the LORD, that made heaven and earth." (Psalm cxv. 13, 14, 15.) Observe the title He gives Himself, "the LORD that made heaven and earth," and you will not think it suitable to His super-excellent and transcendent Majesty, to have His worship confined to your closets, or to your private houses; but make it as public as the heaven and the earth are, which are exposed to the view of all. In that spacious temple of His (as the ancients were wont to call the world, of which the temple at Jerusalem was an imitation) He is to be magnified, and praised as openly, and with as great multitudes, as can possibly meet together; that we may not seem to worship some little petty deity, but the universal LORD of all.—*Ib.*

JOB complains that God's arrows did stick in him; but these were not for destruction, but for trial—as men shoot bullets against armor of proof, not to hurt it, but to testify its worth.—*Bishop Reynolds.*

STAMMERING CURED,

And Instruction given in Elocution.

DR. COMSTOCK'S Vocal Gymnasium and Lyceum for Elocution, (Philadelphia,) is open from the first of September till the last of June—July and August being vacation months. All desirous of instruction, either for the cure of STAMMERING, LISPING, &c., or for improvement in ELOCUTION, may learn the conditions of ANDREW COMSTOCK, M. D.
No. 100 Mulberry (Arch) st. Philadelphia.

Dr. Comstock's Remarks on Stammering, certificates of Cures, and the numerous recommendations which he has obtained of his System of Vocal Gymnastics, are appended to his Circular, which shall be sent to any one who may wish to learn more upon the subject of his Institution. Satisfactory references will be given in the principal cities throughout the Union.
Jan 9—4m$

PUBLICATIONS FOR THE HOLIDAYS.

THE General Protestant Episcopal Sunday School Union, has published the following books for Christmas and New Year's Presents, and for Sunday School Libraries.

AGATHOS, AND OTHER SUNDAY STORIES; by Samuel Wilberforce, M. A., Archdeacon of Surrey, with four beautiful illustrations on wood—18mo. 170 pages, fine muslin.

A WEEK IN THE NEW YEAR, 132 pages 18mo. with four beautiful wood engravings—fine muslin.

THE HOLY CHILD OF NAZARETH.—An Address to the Children of several of the Churches in the City of Philadelphia; by the Rt. Rev. G. W. Doane, D. D., Bishop of New Jersey—36 pages, 18mo. enamelled paper.

SKETCHES AND STORIES FOR YOUNG CHILDREN 32mo, four numbers 32 pages each, enamelled paper covers.

Also for sale at the Depository—
Heart's Ease, by Bp. Patrick,
Keble's Christian Year,
The Prayers of the Church,
The Year of the Church,'
Burgess' Version of the Psalms.
Sacred Melodies.
Bishop Brownell's Religion of the Heart and Life, 5 volumes. And other books suitable for presents.

Address all orders for books and all remittances, to
JOHN W. MITCHELL, Treasurer, or
DANIEL DANA, JR., Agent,
Dec.26—tf Union Depository, 28 Ann St.

A NEW AND BEAUTIFUL VOLUME OF SACRED POETRY.

D. APPLETON & CO., 200 BROADWAY,
Will publish early in the coming week,

THOUGHTS IN PAST YEARS, by the author of the '*Cathedral.*' 1 vol.

There can be no more appropriate or beautiful volume, as a Christmas or New Year's present, than these delightful "*Thoughts in past years.*"

D. A. & Co., have just published the interesting volume by Mary Howitt, entitled "SOWING AND REAPING," gilt extra.
c.

UNIVERSITY GRAMMAR SCHOOL,

IN the first story of the University Building, in Washton Square.

The School receives Boys who have learned the alphabet, and carries them through a regular course of education for the Freshman Class of any College, or for any branch of business. Together with the usual branches of English study, the Mathematics, the Greek, Latin and French Languages are pursued. Other modern languages are taught whenever a class of four pupils can be formed.

The present quarter began on Thursday, the 19th of November. Pupils who are to enter this season should make early application to the Rector, No. 1 University Buildings, or at the bookstore of Bartlett & Welford, Astor House, where circulars can be obtained.
December 5—tf.

MRS. T. L. BOORAEM informs her friends and the public, that she will give lessons on the Piano and Guitar, and in Singing, at the residence of pupils, in schools, or at the house of her father, the Rev. Dr Lyell, 77 Anthony-street, where applications may be made for her services. Sept. 5.

DELAWARE ACADEMY.

REV. DANIEL SHEPARD, A. M., *Principal.*
MRS. EMELINE P. TEN BROECK, *Preceptress.*

THIS flourishing institution is located in the delightful village of Delhi, Del. Co., 65 miles west from Catskill, in the midst of a country noted for its healthy climate It has two departments, male and female, both which are under the superintendence of the Principal. The course of instruction is intended to be *thorough* and *practical*, and is designed to qualify the student for admission into College, or for the business of active life. It embraces the Classics, Mathematics, French, and the common and higher branches of English education To those who desire it, instruction will be given in Music and Painting, The Academy is furnished with a Library and Apparatus.

TERMS.—In consequence of the funds with which the institution is endowed the price of tuition, for any or all the branches, is fixed at $3 50 per term of 14 weeks.

Board can be procured from $1 50 to $1 75 per week A limited number of male pupils may be received under the immediate charge of the Principal for $100 per annum, including tuition, board, &c.

The morals of the pupils will, at all times, be carefully guarded. Students may be admitted any time during the term.

The following is from the former President of Washington College:—"Mr. Shepard has passed through the regular course of studies in this institution, with an excellent character both as a scholar and a gentleman of correct moral principles and religious deportment, and is every way qualified for the education of youth."

Any other information respecting the institution will be given on application to the President or Principal.
AMASA PARKER, President.
SAMUEL GORDON, Sec'y. April, 1840.

JOHN MORISON, Sexton of St. John's Chapel, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them—

All applications for Interment in their ground must be made to him from 10 A. M. to 3 P. M., at Trinity Church Vestry office, and at other hours at his house, No. 17 Clarkson street, near Hudson street. Jan. 25

THOMAS D. GILLESPIE, Sexton of Christ Church, and Undertaker, furnishes every article requisite for funerals, on reasonable terms. References to almost all the Episcopal clergy of the city. No. 525 Pearl street. Orders promptly attended to.
July 9, 18[illegible].—y

INSTRUCTION.

WANTED, a situation either as Private Instructor, or in connection with some Seminary in this city, where either his whole time or a fraction of it would be required. The applicant brings the testimonies of successful experience,—is a graduate of Union College, expects to devote years to this employment. Refers to Rev. F. L. Hawks, D. D., Rev. J. W. Brown, Flushing, L. I., and Dr. John Francis, New York.

Address S. S. N. through the city Post Office.
New York, Dec. 12, 1840—tf

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THE Rev. Robert Wm. Harris has for upwards of six years past received into his family a select number of pupils, of whose English, Classical and Religious Education, preparatory to their admission at college, he has taken the charge.

Three vacancies have now occurred, which he desires to fill with boys of good dispositions under the age of thirteen years.

Children intrusted to his care, are circumstanced, in most respects, as they would be at home, subjected to the supervision of their parents, and under the instruction of private tutors.

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TERMS—$200 per annum, inclusive of every expense of board and tuition. The French language an extra charge. Any additional information, with circulars containing references, may be obtained on application, by letter, to Mr. Harris. Oct 3—tf

TROY EPISCOPAL INSTITUTE.

THE next, or Fall Term of this Institution will commence on Monday, November 2. Applications for admission may be made to either of the Prudential Committee, J D. Dickinson, Stephen Ross, George Gould, Esqs., Troy; to the Principal, the Rev. W. F. Walker, at the Institute; or to J. W. Mitchell, Esq., 23 Nassau street, New York.
Troy, Oct 1, 1840—tf

THEOLOGY FOR THE PEOPLE.

Just published and for sale by D. BRUNNER, *No. 1, N. Charles street, Baltimore, at the Protestant Episcopal Book Depository,*

A PLAIN and Practical System of Divinity for the People, in a series of Sermons founded upon the Church Catechism; by J. P. K HENSHAW, D. D., Rector of St. Peter's Church, Baltimore.

P. S. The Banner of the Cross, Episcopal Recorder, Philadelphia; and Southern Churchman, Richmond; will please insert the above to the amount of one dollar, and charge to the publisher.
Oct. 3—tf

R. S. H. GEORGE,

THEOLOGICAL and Sunday School Bookseller, No. 26 South Fifth street, *Philadelphia,*—Agent for THE CHURCHMAN and Protestant Episcopal Sunday School Union
March 28. tf

PRAYER BOOKS.

PRAYER Books, Weller Tracts and Sermon Books, for sale at this office. Dec. 12.

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Union Depository, 28 Ann st.
New York, May 1, 1840.

THE CHURCHMAN,

EDITED BY
THE REV. SAMUEL SEABURY, D. D.,
And under the General Direction and Supervision of
THE BISHOP OF THE DIOCESE OF NEW YORK,
of whom it is the Official Organ of Communication with his Diocese.

It is published every Saturday for the proprietors, by
JAMES A. SPARKS,
111 Nassau-street, New York, *up stairs.*

Its object is to disseminate religious intelligence, elucidate Christian doctrine, and explain and enforce the principles and precepts of evangelical piety.

For the proper and more effectual accomplishment of these objects, it is, as it ever has been, since its establishment in 1831, devoted to the interests, in every department, of the Protestant Episcopal Church; and to this end sets forth, elucidates, and when necessary defends, those principles and that policy, which have ever characterized the Diocese of New York, and by the divine blessing on which that Diocese has been enabled to maintain so much efficiency in promoting

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It gives me much pleasure to be able to say, that I consider the CHURCHMAN as having, during the nearly ten years of its existence, very faithfully and satisfactorily answered the important objects of its establishment. It has, as it richly deserves, my full and undiminished confidence. To readers of sound and improved minds, who would enjoy intellectual gratification of no common order; to humble and honest inquirers for the purity and integrity of evangelical truth; to the practical Christian, who would have his faith, holiness, and virtue founded on scriptural principles, and governed by scriptural motives; to the Churchman who cherishes pious attachment to the true character, divinely imparted claims, and holy interests, of the Body of CHRIST; and to the good citizen, who desires the best welfare of the community; I recommend the columns of the Churchman. In those columns, too, will be found the fullest and most accurate Record of the events connected with the current history of this Diocese, and one, it is believed, at least as full and accurate as any, of those connected with the current history of the American Church at large.

I am happy to know that the Churchman is increasing in favor with the serious and intelligent portion of the community; and cordially recommend to my Diocese its continued and enlarged patronage. No family should be without it.

BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New York.
New York, December 18, 1840.